A THEOLOGICAL SYSTEME

Upon that

PRESVPPOSITION,

That MEN were before

ADAM.

Isaac Peyrerius

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UMI

THE PROEME.

IT is a natural ſuſpition that the beginning of the world is not to be receiv'd according to that common beginning which is pitched in *Adam*, inherent in all men, who have but an ordinary knowledge in things: For that beginning ſeems enquirable, at a far greater diſtance, and from ages paſt very long before; both by the moſt ancient accounts of the *Chaldæans*, as alſo by the moſt ancient Records of the *Ægyptians*, *Æthiopians* and *Scythians*, and by parts of the frame of the world newly diſcovered, as alſo from thoſe unknown Countries, to which the *Hollanders* have ſayled of late, the men of which, as is probable, did not deſcend from *Adam*.

I had this ſuſpition alſo being a Child, when I heard or read the Hiſtory of *Geneſis*: Where *Cain* goes forth: where he kills his brother when they were in the fields; doing it warily, like a thief, leaſt it ſhould

be discovered by any: Where he flies, where he fears punishment for the death of his Brother: Lastly, where he marries a a wife far from his Ancestors, and builds a City. Yet, although I had this doubt in my mind, yet durst I not speak any thing of it, which did not relish of that received opinion, concerning *Adam* created first of all men; till I met with the 12, 13, 14 verses of the 5 ch. of the Epist of St. *Paul* to the *Rom.* which I have in hand, and consider of now twenty years, or thereabouts. And as he who goes upon Ice, goes warily where he cracks it, being not well frozen, or tender; but where he finds it frozen, and well hardned, walks boldly: So I dreaded first, least this doubtfull dispute might either cut my soles, or throw me headlong into some deep Heresie, if I should insist upon it. But so soon as I knew by these verses of the Apostle, that sin was in the world before it was imputed; and when I knew, and that certainly, that sin began from *Adam* to be imputed, I took heart, and found all this dispute so solid, that I past'd through it with lesse fear. I found men, who beyond that imputation of sin, which had its original from *Adam*, had indeed sinned; but their sin was not imputed

ted to them, according to the similitude of *Adam*, to whom first of all sin was imputed, and so imputed, that it was reputed a crime to him, and to all men, and turned to death.

But as the nature is of things that are firm in themselves, the firmnesse of this Tenent appeared to me to be such, that the more questions of Divinity I did turn it to, and those the greater and most difficult, so much the purer, greater, and solid Christian Religion shined forth to me.

——*Such as to Heaven,*
So great as there she seems.

A tryal of which I put forth in that Essay, which for that purpose I did compose, for the clearing of those verses of the Apostle; Nor considering the bulk of the work could I then make an end; Now I intend still by way of Essay to open the body of Divinity it self, by which the Doctrine of the Gospel, upon presupposition of men before *Adam*, may be laid open more at large, and that it may appear that this Tenet is no ways disadvantagious to our faith, which is in Christ; nay that it unrevelled it from

a great many niceties, with which it's entangled, and does almost in every place make it clearer to our eyes and minds; Which I promise, without boasting: Whether I do it, and bring it to passe, let the courteous Reader judge.

I doe not doubt but a great many persons who shall see the title and the intention of this book, not reading the work it self, with tongue and hand will streight fall upon this work as a new thing, and streight draw their pens, to fall upon that which they have not understood. To all whom I now answer; That whatsoe'r they write, I shall not answer them: But if there be any more calm and wise, as I hope there will be a great many such; who shall refrain themselves; And if there be any thing in my writings which after diligent perusal, shall offend them, and shall admonish me in a civil and Christian way, I shall yeeld my self wholly to them, and affording them all respect, shall endeavour to satisfie them. But this especially, and most exactly I promise; If any man in a known case shall shew me my error; that is to say, that I contradict the History of *Genesis* in the least, or any other place of the holy and Orthodox scripture, which are contained in both the Testaments,

ſtaments, or ſtep aſide from them a nails breadth, or from any head of Chriſtian faith: Firſt, I ſhall thank him for his teaching of me; then I ſhall not be aſhamed to ſet down my name; nay I ſhall think it my greateſt credit to fill it with capital letters in confeſſing my fault, which I deteſt, if any ſuch I have committed; For although I am my own greateſt friend, yet truth's more dear to me, which I only profeſſe. My name I do not now mention, for modeſties ſake; not as conſcious of any evil action. For I fear leſt I ſhould abuſe ſo noble a ſubject by the ſlenderneſſe of my Treatiſe; and leſt all which I ſhall ſtudy or frame upon ſuch high matter ſhould be far inferiour. But let them account, which know me, what and how great have been my toſſings up and down theſe thirty years, and what chances have drawn me in that time forward and backward. So that more by meditation, than reading, and ſerious ſtudy, as was needfull, I have at laſt finiſht this ill compos'd and undigeſted work: Therefore I intreat my Reader he will be pleaſed to take this beginning howſoever in good part.

The Contents of the Chapters in the first Book.

CHAP. I.

THE verses of the Apostle. *Original sin in them is chiefly handled. The Law there meant, is the Law of* Adam, *not the Law of* Moses. *Of sin natural and legal, imputed and not imputed; As also of Death natural and legal. Humane Laws were appointed for the governing of right reason. They are bounded by men. The Laws of God are above men.* Pag. 1

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A

A SYSTEME OF DIVINITY.

Part I. Book I.

CHAP. I.

The verſes of the Apoſtle. Original ſin in them is chiefly handled. The Law there meant is the Law of Adam, *not the Law of* Moſes. *Of ſin natural and legal, imputed and not imputed; As alſo of Death natural and legal. Humane Laws were appointed for the governing of right reaſon. They are bounded by men. The Laws of God are above men.*

I Will preſent unto you again the ſame Verſes of the Apoſtle, 5 to the *Romans*; becauſe they are boundaries of this Syſteme.

12. *As by one man ſin entred into the world, and by ſin death: even ſo paſſed upon all*

men, because all men had sinned.

13. *For until the Law sin was in the world, but sin was not imputed when there was no Law.*

14. *But death reigned from* Adam *till* Moses; *likewise upon those who had not sinned according to the similitude of the transgression of* Adam, *who is a type of the future.*

First we must observe, that this is a singular place, where he intends to speak of that sin, commonly called original, which passed from *Adam* upon all men; nor is there any other observed in the whole Bible, through the whole Old and New Testament, where clearly and openly this sin of *Adam* is handled. Hence it is proved, that *Adam* is meant by that man of whom the Apostle speaks, by whom sin entred into the world, and by sin death; by whom also death passed upon all men, as in him all men had sinned. But for the same reason that the Apostle spoke of that sin of *Adam*, which brought guilt upon all men, it follows, that he likewise meant that Law in this place, the transgression of which caused the sin of *Adam*; as likewise that Law be understood to be the Law of *Adam*, which is to be thought to be given to all men: just so as all men in *Adam* are thought to have transgressed it. Therefore we will banish hence the *Mosaical* Law, which had nothing to doe with Original sin, because it was not given to *Adam*, nor to all men in *Adam*; and therefore the transgression of it could not be imputed to *Adam*, nor to all men in *Adam*. And certainly the *Mosaical* Law was only given and published to the *Jews*, and not to other men; the

trans-

transgression of which, ought only to have been imputed to the *Jews*, and not to the rest of the Nations which were not of the kinred and family of *Jews*, who were not held nor tyed by any bond or Covenant. *He gave his words to Jacob, and his testimonies to Israel; He did not so to all Nations, nor did he manifest his judgements to them*, as sung the Prophet in the 148 *Psalm*, and many such are read in holy Authors, which for brevities sake I omit. If the Apostle meant here the Law of *Adam*, not the Law of *Moses*, sin was in the world until the Law of *Adam* by the same Apostle, and therefore before the Law of *Adam*; and it must be, that these men come to my presupposition, which sinned before the Law of *Adam*, or before *Adam*, which is the same.

Besides, it is clearer than clear fire, That the Apostle in this place sets down two sorts of sins, in time and quality different. Different in time, where he mentions sin after the Law, and sin before the Law. Different in quality, where he meant, That sin before the Law was not imputed, sin following the Law was imputed. For, sayes *Paul*, *Sin until the Law was in the world, but sin was not imputed* (or is not imputed, as some translate it) *when there was no Law*. But if sin was in the world until the Law, it was also before the Law. And that sin which did violate the Law, was without doubt after the Law. You see here sins designed before and after the Law, different in time. Again, if sin be not imputed when the Law is not, who will say that that sin was imputed which was before the Law, or which

was committed before the Law? But if on the other part that was the transgression of the Law which caused imputation, we shall call that sin imputable which broke the Law, and so was after the Law. You see here sins distinct in quality.

Sin that was not imputed before the Law, we may call *Natural*, since it depended upon no prohibition of the Law, but had its original from the meer ill disposition of humane nature.

Sin which was imputed after the Law, because it had its original from the meer transgression of the Law, let us call it *Legal*: And let us again call that death, which upon my supposition ensued Natural sin, *Natural death*; and that *Legal death*, which punished Legal sin.

Which that it may appear more clearly; we must first know, That humane nature is considered two manner of wayes, right, and perverse. Right, which had the image of innocence and perfection, in so farr as man could be created right and perfect. Perverse, which turned away from the right course of that perfection, which I call natural. We must know secondly, That the Law was appointed not to make men perfect, but to reduce men to their perfection which were depraved and corrupted; Not to make perfect, but to teach and prescribe perfection: And those whom shame of transgression could not deter from misdemeanour, fear of punishment might keep them within the rules of honesty. The Perfection of men is directed by Law, and right reason. Right reason is natural, and born with us. The

Law

Law is a stranger, and prescribed to us. But that was born before this was written, and was constituted not by opinion, but by nature. The Law teaches us that which we have forgotten, by the corruption of our Nature and Right reason; for we should not know what were sin, if the Law had not taught us. And hence it is, that the Law simply so called is styled a *School-master* by the Apostle, and all other Laws are called Instructions, Commands, Precepts, in both Authors, sacred and prophane.

Men sinned only with a natural sin, before the Law, and till the Law, as oft as they fell from that perfection, to which by the nature of their creation they were born, and as oft as they erred from that right reason which guided them to their perfection. All men sinned two manner of ways, after the Law, and after the Law was given to them. For first, they sinned against that perfection of their nature; They sinned secondly, against the prescript and ordination of the Law, which called them back into the right way. And this is that which I call legal sin, and which St. *Paul*, Rom. 7. *thinks to be the highest in against the Law*; that is, to be a sin against the Law, a degree higher than the sin against nature.

And what oever sin there is, be it natural or legal hath its own natural or legal punishment attending it. And death is the inseparable wages of every sin, whether you ascribe it to Nature, or to the Law. Natural death, which is begotten by natural corruption, never fails, sooner or later, to overtake depraved nature, which is before it. Legal

death sits behind the Law-breaker, as an avenger. And Legal sin is as it were grafted into natural sin, and legal death added to the natural: Legal death added to the natural, causes a civil death, which in imagination and spirit is conceivable.

Humane lawes have provided, that men should not stray without the limits of right and perfectness; but that they might be restrained within them: Divine law will'd, that men should not only continue in their righteousness and perfection; but that they should be advanced above their own righteousness and perfection. Humane lawes have provided, that men, like beasts, should not be meerly turned to pasture: The Divine law will'd, that man should be carried upward to the sight and glory of immortal God. Humane lawes were within the limits of men: Divine lawes were above men. Humane lawes restrained the nature of men: Divine lawes resolv'd to alter humane nature. Humane lawes grafted in nature, help nature, and favour of nature: Divine lawes being placed above nature, breath all Mysterie and Divinitie; help nature that it may purifie it; nay, that it may turn humane nature into divine.

Let us here leave Humane lawes, and onely talk of that which God gave to *Adam*; And because by the mystical, not the natural dispensation of that Law, we become more than men, and are transform'd into gods, Which is the end of this Systeme of Divinity and Christianity. Likewise we shall handle that legal sin, which broke,

broke the Law of God: I ſay that firſt Law of God, which *Adam* the firſt man did tranſgreſs; And which men were reputed to have violated in *Adam*.

CHAP. II.

The natural ſins of men, are the very defaults of humane nature: the cauſes of which are not to be aſcribed to the ſins of Adam. *Legal ſin imputed to men by the ſin of* Adam, *is additional. Conceiv'd ſpiritually, and not propagated naturally.*

THere are ſome perſons who believe, that Warrs, Plagues, Fevers, and all the troop of natural corruptions, invaded the Earth by that imputation of the ſin of *Adam*, which firſt tranſgreſſed the Law of God. And much they ſtand for this, not taking notice of the difference betwixt natural and legal ſin. For Warrs, Plagues, and Fevers, and whatſoever elſe of this ſort troubles and afflicts mankind, are the conſequences of natural ſin, which is the wickedneſs and imperfection of Nature. This will eaſily appear to ſuch, who will ſuffer that antient cloud of preposſeſſion to be remov'd, which dulls their ſight; for who knows not that Warrs had their original from ſuch, whom either greedy deſire of prey, or cruel thirſt after revenge, or ſacred ambition of Rule ſtirred up to take arms? Then, who hath not had experience of the breeding and inflammation of Plagues and Fevers, either by the natu-

ral corruption of the air, or by the corruption of our natural bodies? We have as many witnesses of this observation and truth, as we have Statesmen and Physicians, whose approbations, almost innumerable, it is needless here to relate.

We shall therefore assert a double sin in *Adam*, a natural, and a legal. A natural sin, naturally inherent in *Adam*, by the infirmity of his nature, and that peccant matter whereof he was made: Legal, which happned and was imputed to *Adam*, by violation of the Law of God. A natural sin, which infected the natural sense, matter, and nature of *Adam*: A legal, mystical, and spiritual, which broke the Law mystical & spiritual, which only in spirit and reason could be conceived. For who can conceive a tree of good and evil? who can understand the eating of knowledge, the eating of good and evil, unless he conceive it intellectually and mystically? Likewise we conceive a two-fold sin in all men, as we assert a two-fold sin in *Adam*, natural and legal. A natural sin, which being innate in every person by reason of his peccant nature, is deeply and naturally rooted in their very bowels, *Which proceeds from the fat of them*, as is elegantly expressed in the 73. *Psalm*: A legal sin, which happen'd and was imputed to all men by the transgression of that Law which *Adam* did violate. A natural sin, which had an influence upon the natural sense and corporeal matter of all men: Legal, which pass'd upon all men spiritually and mystically by the legal sin of *Adam*.

We conceive that mystical and spiritual passing

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of legal sin upon all men, by another sin which was *Adams*, to have been by imputation, by which we meant, that it was imputed to all men that *Adam* had sinned.

With any else besides Divines, imputation of anothers trespass is a meer supposition in Law, but with Divines it is the form of the mysteries: which I shall clear to you by a very patt example; *Sedechias* King of the *Jews* brake his allegeance to the King of *Assyria*; That fault was imputed to all the *Jews*, who were thought perjur'd in the perjury of the King, by that supposition of the Law of Nations, by which people are thought to commit a fault in the faults of their Kings. God had entered into a Covenant with *Adam*, and in him with all men, as being the Governour, Defender, and Prince of all men: That Covenant *Adam* broke, and that failing of *Adam* was ascribed to all men by that divine way of mysterie, by which all men are thought to be delinquents in the faults of their Governours, Defenders, or Princes.

Therefore I think not that the imputation of *Adams* sin did overthrow mans nature; nor doe I again agree with those that will grant nothing to imputation. I leave to things natural and mystical their own room: Natural things I would have naturally taken; Things mystical I would have mystically understood. Corruption contracted from that matter of all men, which is addicted to corruption, was that which overthrew the nature of mankind. The mystical imputation of the sin of *Adam*, is that which infected all men

men with the mystical stain of condemnation. I assert imputations, without which the mysteries of Christianity would be subverted; but these I restrain within their mystical limits, lest they stray beyond their mysterie, beyond conception & spirit. Therefore I think not from thence, because the sin of *Adam* was imputed to all men, that thence they came to be obnoxious to diseases; but by reason of their corrupt and rotten nature. The innate infirmity of men, was the real and natural calamity of men. And according to *Ezekiel*, Chap. 28. *There came a fire out of the midst of them, to consume them*; than which there is nothing more true; for it is a mans own nature which causes burnings in his heart: which that I may the more evidently prove by examples, It is not known that *Adam* who was the criminal, and (as they say) the first fountain of so great evils, was ever so much as troubled with the least disease all the Nine hundred and thirty years which he liv'd, unless you will believe him, who relates out of I doe not know what Author, that *Adam* dyed of the Gout, with which he was troubled, and which he pretends that he had by succession from his Ancestors. Did *Cain* fall sick when he slew his Brother? Nay, he was very strong and lusty, he fled to the east of *Eden*, got a company of wicked persons about him, with whom he rob'd. He married a Wife, begot a Son, and built a City. And this is a continual complaint of the Elect in the Scripture, as it were accusing God, that he shews all his power to heap prosperity upon the wicked, that all things goe well with them,

that

that things which they wish for come to pass, beyond their hopes, and that no disasters blast their pleasures and their joyes. Likewise the most excellent Poet falls out with his gods, because his Mistress having sworn by them, & being perjur'd, kept the same face which she had before; that she being perjur'd, had as long hair as before; that she had the same Roses in her cheeks, the same neat foot, the same fair and clear eyes after she had injur'd the gods, as she had before she swore; Nay, after she had tyed her self by so many execrations, she became fairer and fairer. And certainly, the supposition of the *Roman* Law granted a great many, who were prisoners with the Enemy, dead in a civil sense, who were notwithstanding in good health. Therefore it is apparent, that neither suppositions of Law, nor intentions of mysterie could any jot indammage nature; nor that the imputation of *Adams* sin, which is altogether mystical and spiritual, was the cause of Plagues, Fevers, and other diseases which Nature causes in men; but that they happen by reason of vitious matter, and the frame of their creation, which is subject to corruption.

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CHAP.

CHAP. III.

The natural death of men arises from the nature of man, which is mortal; nor is caused by the condemnation of death decreed against Adam, which is the legal death, and is meant spiritually, not naturally.

AND it is the fashion of all Inconveniences, that one draws another; there are not those wanting, who affirm, That if *Adam* had not sinn'd, men should never have dyed; as if immortality, which is æternal life, and which onely a new Creation could beget, as only having the power of immortality in it, could have been bestowed upon men, by the force and vertue of the first Creation, which by its nature is subject to corruption and death, and that men (should not have dyed, who (as the Schools say) are naturally corruptible, and were created mortal.

Nay, say they, God said to *Adam*, *Eat not of the tree of good and evil: for on that day that thou eatest thereof thou shalt dye the death.* Therefore rather they, If death was given as a punishment to *Adam* on that day wherein he transgressed the Law of God, *Adam* should have never dyed, if he had never sinn'd. But that consequence is utterly denied; for although they die which kill, therefore they which do not kill, are not immortal. Those that are guilty and not guilty of blood come to a certain end by death: This is the difference 'twixt both their deaths, that those that

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are upright and good live die simply & naturally: those that dye by order of Law, are said to dye a two-fold death, naturally, and legally; a natural death, and that which is call'd legal and civil by the condemnation of the Law. Truly, whether a man by the sentence of the Judge be strangled, or be beheaded, or dye upon the rack; he is first to be thought dead, a natural death, as being dead by natural causes, as stopping or cutting the passages of his breath: Again, because to this nature a condemnation by Law is added, he is said for the way of his death, to have dyed a second and a civil death.

The same is to be thought to have happened to *Adam*, being condemned by the Law of God, which happen'd to other men condemned by the Laws of men. *Adam* should have dyed a natural death, and by a cause meerly natural, since he was made up of matter corruptible and mortal. *Adam* dyed likewise a legal death by the condemnation of the Law, at which time he broke the Law of God. The natural death of *Adam* followed the natural sin of *Adam*, and the infirmity of his corruption, springing from the corruptible matter whereof he was made. Legal sin made the legal death of *Adam*. There was a mystical cause of that mystical effect, which only could be conceiv'd by spirit and reason.

This shall be evidently prov'd by *Adam* himself; God had said to *Adam*, *Whatsoever day thou eatest, thou shalt die the death:* Therefore *Adam* is thought to have died the very same day, the very same minute wherein he transgressed the Law of God.

God: And yet *Adam* died neither naturally nor bodily that minute or that day; For we know that he liv'd Nine hundred years after he sinned. Therefore we shall understand that *Adam* dyed when he transgressed the Law of God a legal and a spiritual death, which only could be conceiv'd in thought. *Adam* dyed a legal & spiritual death when he transgressed the Law of God. *Adam* died a natural and a corporeal death when he had liv'd Nine hundred and thirty years, and in that set hour where the natural bounds of his life was fixed.

But we shall more easily understand that *Adam* dyed the death, and that a spiritual death was added to his natural, if we review other condemnations decreed by God, both against *Adam* and against *Eve*, and against the Serpent, after, and for the transgression of *Adam*. This punishment was decreed for *Adam* after his sin, *In labour shalt thou eat of the earth all the dayes of thy life*: But God had plac'd *Adam* before he sinned in Paradise, that he might cultivate it; Therefore that he might labour and manure the ground in Paradise before he sinn'd, and that by his labour he might eat of it, as he did labour and manure it, and by his labour did eat of it after his sinne. Observe here labour both before and after sin. Labours before sin, according to the nature of agriculture natural: labours after sin, by a mystical condemnation, which only could be conceived in thought.

Such is that which the Lord said to *Eve*, *I will multiply thy sorrows, and thou shalt bring forth with*

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pain, and shalt be in the power of thy husband, and he shall be Lord over thee. The Lord multiplyed the sorrows of the woman, when according to the condemnation he added spiritual and mystical griefs to those which were natural, by which a woman is naturally torn when she brings forth. God multiplyed the subjection of the woman under the power of her husband, when he added the condemnation by Law to that natural Law by which the nobler sex hath dominion over the inferiour.

But chiefly its worth taking notice of what God decreed against the Serpent, and what punishment he appointed for him for tempting *Eve* with eating of the forbidden fruit; *Because thou hast done this*, saith the Lord to the Serpent, *thou shalt goe upon thy belly, and shalt eat dust all the dayes of thy life*; but this was naturally in the Serpent at his creation to creep and crawl; that the Serpent should goe upon his belly, and eat the dust: for God before sin, nay the fifth day of the Creation, created all manner of creeping things, of which sort was the Serpent, and chief of them certainly. Therefore we must understand the Serpent to have crept in two senses, before sin, and after sin: that he crept before sin naturally, by the nature of his creation; that he crept after sin according to the decree of God, and by that condemnation which was onely in spirit.

So may we understand *Adam* to have dyed two manner of ways. Naturally, that he dyed naturally according to the first intention of his making before the Law. Legally and after a spi-

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ritual manner after the Law, by that decree and Law of condemnation which is spiritually conceiv'd.

Therefore we shall think that there is a twofold death in all men, as we conceive to be in *Adam*. Natural, which happens naturally to all men by their own imbred nature, which is corruptible and mortal: A Legal one, which smote all men that minute mystically when it was decreed against *Adam*. A natural death, by which men dyed naturally before the Law; a Legal death, which passed spiritually upon them after the Law, by transgression of the Law. A natural death, which followed mans natural sin: a Legal death, caused by the legal sin of men from the sin of *Adam*. A mystical cause of a mystical effect, which onely by way of spirit and mystery is conceivable. And truly, as the Law of creeping ordain'd against Serpents in the Law of *Adam*, did adde nothing to the reptile nature of Serpents but a condemnation meerly spiritual: so the Law of death added nothing to the mortal nature of men, except that condemnation of death which in thought and mystery is only conceiv'd. *Remember*, says *David*, *Psal.* 89. *what is my substance.* And a little after, *What man is he that liveth, and shall not see death?* which the Kingly Prophet understood of natural death, the causes of which he ascrib'd to the substance and matter of men, not to the sin of *Adam*: adde to this, what St. *Paul* hath written *Rom.* 8. *Flesh savours of death*; and in the 6 Chap. of the same Epistle, *The wages of sin is death.* In which he meant natural sin, and

natural

natural death, becauſe natural death is incorporate with natural ſin, being the ſauce of which the fleſh reliſhes, which is the nature and matter of ſin.

Moreover, by this diſtinction of natural and legal ſin, and natural and legal death, eaſily appears the interpretation of that place of *Numbers* Chap. 27. where the daughters of *Zelophehad* ſpeak unto *Moſes*, *Our Father dyed in the deſert, and was not in that ſedition which was ſtirred up againſt the Lord by Core, but died in his ſin.* They ſay that their father was dead, not in that Judgement wherein *Core* was ſwallowed up, who rebelled againſt the Lord, but by the ſin and fault of his nature, which is the ſeed of ſin and corruption, and by that fate of nature by which death is the laſt period of all things ſubject to corruption. They doe not ſay, that he was ſwallowed up in that juſt Judgement, wherein the loweſt earth opened to ſwallow up thoſe Conſpirators; but that he dyed a ſingle death in the deſert, by that ſame natural Law by which all men owe themſelves to death, and by which ſimple natural death abides natural ſin.

CHAP. IV.

Men were in the beginning created according to the Image of God, and very good. Of the Image of God in the first creation. Of the Image of God in the second creation. Men were created upright in the beginning: but of vitious matter, which could easily return to its own disposition.

IT seems not to agree with that which is set down in the 1 of *Genesis*, That I said the Creation of man was evill and corrupt: For there it's said, that God did create man according to his own Image; and that all things which God created were very good; whence Interpreters conclude, and rightly, that man being created according to Gods own Image, was created perfect and upright. And if all that God created was very good, that man then, who was the most excellent of the Creatures, was exceeding good.

To this that I may answer; I would first have it granted, that the impression of Gods Image in the first creation is different from that in the second creation. God expressed in the first Creation that first Image and copie of his wonderful art, by which he made the World, and all that therein is, and by excellent wisdom compos'd and ponder'd them. In his renewing, which is the second creation, God expres's'd the Image of his own nature, wherein he communicated his love and bounty to the Wor'd. God in his first creation shewed the out-side of his work: but in the

the second he opened the bowels of his love. The first creation expressed the Image of God, which we may call the exterior: the second creation presents us with the internal Image of God. There was nothing besides, which God did not communicate in the Image of that platform, and of his admirable art, which he expressed in all things which he created: But he did not make all things partake of that Image of his nature, love, and bounty, which he most worthily shewin men, when he did regenerate, or when he went about to regenerate them. Furthermore, whatsoever material or corporeal things are created by the law of their own nature, they are created corruptible and mortal; but whatsoever out of things corruptible and material, are created anew by the Law of that second creation become incorruptible and immortal.

To say nothing of other material and corporeal things, it is certain, that men in the beginning were created according to the Image of God, that Image of their Creator, which we may call the Image of creation: yea, they were created according to such an Image of creation, which above all other Images of creation is the most excellent amongst all the frames of the creatures, which more expressly and more highly represented the Creator. But we must confess, that men were created at first according to the exteriour Image of God, which is called nighest to God at a greater distance, in comparison to the Image of the second creation. It is true, that men were created in the beginning perfect, right, and ex-

cellently good, in as fart as men by force and vertue of their creation could be created perfect, right, and excellently good. But no man ought to be ignorant, that men were created from the beginning of corruptible matter, which might eatily be turn'd from perfect to imperfect, from right to wrong, from good to evil, which the men which were first created did evidence by a ſtrong and approved example, ſince the nature of their compoſition, and their own negligence carried them, being upright made, ſo far aſide.

Therefore, ſo often as I think of this, That men being created according to the Image of God the Creator, and according to the Image of the firſt plat-form, perfect, right, and very good, by a fault in them, ingrafted by nature, did degenerare from righteouſneſs to wickedneſs, from good to evil: So often I fancy a Watch newly finiſh'd, by an exquiſite artificer curiouſly order'd, with all the parts of the jagged wheels, proportionably and exquiſitely weigh'd for the juſt minutes of the hours, with a Caſe curiouſly enamelled with pictures ſet out to the life, or a purl'd lining curiouſly made, as much as in gold, or Amber, the Craftſman was able to perform: For that Watch will continue intire in all its parts, ſo long as it is not ſpoyl'd, either becauſe of the corruptibility of the matter whereof it is made, or the careleſneſs of the Maſter that owes it: Such was the fate of men, who firſt being created perfect, right, and very good, by the default of the matter whereof they were made, and of their fiery natures, which ſet them on work, they ſtaid not in the

the posture of their creation, but departed from their perfection, and turn'd from good to evil.

So all by fate
Run backward, and in goodness still abate.

Likewise, I could well compare men created in the beginning, according to the Image of God, very good, to those houses of the Comedian, made with good & exact work, well dress'd and prepar'd for durance, into which came a base Tenant, careless, slovenly, and idle, which took no care of that fair house: For there came a storm, which broke the tyles and gutters, the showr wash'd the walls, it rain'd through the seelings, the air rotted the work of the Carpenter; then fell down the walls, and the whole house, to the very foundation: and not by the fault of the Carpenter, as the Comedian says expresly, but by the sluggishness of that lazie man who dwelt in it, who would not lay other tyles for those that were broken, by which the habitation became more inconvenient.

For such we will conceit men to have been at first created, as we conceive these new buildings; I say created according to the Image of God, incorrupt, right, and good, with excellent reason, excellent vertue, excellent truth, and that there could be nothing added to that first creation of men. But whē these men remov'd into themselves and their own disposition, as their nature was, their own clay, their own flesh, wch was a matter earthly and corruptible, which refrains not from sin, straight came negligence, which destroyd the work of the Creator, which overthrew all man-

ner of Reason, Vertue, and Truth in men, & which changed the perfection of their Creation. And that, not by the default of the Creator, which is specially to be observed, but by the carelessness of men themselves, by which they became worse; and being created good, had no better care of themselves. I say, that idleness was this storm to men which brought upon them hail and showers, which discovered their shame, and by which they were negligent to cover themselves. Therefore wicked desires flowed into the Hearts of men, wicked thoughts moistened their Hearts; and withall, Reason, Vertue and Truth forsook men. And lastly, they were putrified with their sins. *That which was good in them at their Creation departed; but the malignity of their substance continued*, as *Esdras* sayes, 4 Book Chap. 1.

CHAP. V.

Of the matter of men subject to Corruption. Of the upright Creation of men. Of the Return of man to the disposition of his own nature. And of his matter given to corruption.

THerefore three things offer themselves to be considered in the first Creation of Men. The first is, The matter of which Men were created and made up. Secondly, The Creation it self. Thirdly, The passing over, and return of men to their own disposition planted in them by their nature. That

That the matter of which men were made was ſubject to corruption, did appear by the ſequel: ſince they could not continue in their perfect creation, and did return from uprightneſs to wickedneſs. For this cauſe called Fleſh, which is the matter of Man ſimply, and in it ſelf unclean, polluted, a corruption, and meer filthineſs, in all ſacred Authors. And this is enough concerning the matter of men, ſubject to corruption, as being ſurrounded with ſuch a Cloud of Witneſſes, that if we ſhould pour them out would overwhelm us.

Let us come to the Creation of Men it ſelf: God created Men in the beginning according to his own Image, excellently good and perfect: but onely in that good and perfect Eſtate, as they are, and are created Men. He created them perfect, who wanted in them nothing of perfect men: but ſuch as by vertue and force of their Creation, favoured only of that which was contained in men, not which was above them. Such things as belonged to men, not ſuch as belonged to God. In this I ſee not why all ought not to agree without controverſie.

Let us go to that turning of men to ſin, in which they departed from the perfection of their Creation, and went backward according to the diſpoſition of their corruptible matter, wherein they were to die, according to the intention of their compoſition. And firſt let us ſee what God did, after he had created men perfect, and placed them in earth, having prepared likewiſe all things ready for their uſe. We ſhall know that by what

is said in the 25 Chap. of *Matthew* of the Master of the House, who going from home, left his Goods to be used by his servants. God went from home after he had created Men perfect, that is to say, he left Men in the hand of their own counsel, in their own power and free-will, to do as they pleased. *He suffered them to take their own wills and wayes*, as it is written, Acts the fourth.

On the other side let us see what men did, being now at their own disposing, and having now as I may say, the Law in their own hand. They did that which they were most likely to do. They were inclinable to evil, and the leprosie of sinne stuck close to them. They had no restraint in their lives, but following their own mindes, and tyed to their desires, they diminished the perfection of their Creation. Their Liberty run out into Vice; and the free Nature of Man run out at Liberty, without a reign. Their own flesh incensed them, and drove them blinde-fold; freely, and not without their own consent, they run into evil courses, and returned to the Nature of their matter which was inclinable to evil. They went from their perfection to their own hearts desire, as the 78 *Psalm*. They were created upright, against their own disposition, and were turned from their own wicked nature, being wicked, to be good. They were turned back by the force and strength of their right Creation to be good: by their own will and crooked nature, being wicked, they were turned back to wickedness. The sinfulness of Man's nature, and his cor-

corruptible matter, drew upright men backward from righteouſneſs to wickedneſs. They did not ſtrive againſt it, as became them who were created upright. They did not wage War with their own genius. Their hands and their feet gave over: and then, according as the corruption of fleſhly nature carried them, they run head-long in their own Chanel, and eaſily commanded themſelves to be corrupted. Little they cared for any right way of living, right or wrong, good or bad, they ſaw nothing but what pleaſed their own fancies; and gave themſelves the Liberty of all manner of ſin. Men fell through their own wickedneſs; and that I may ſpeak with *Jeremiah*, Chapter 28. *They gave free reigns to their own diſpoſition, as horſes furiouſly ruſhing to the battel.*

Men returned for this reaſon to their own inclination, becauſe in the firſt Creation, it being only corrected and amended, and the vitiouſneſs of it not quite weeded out in the framing of man, and the nature of him, it was alwayes in poſſibility, not being quite taken away, to return into it ſelf. But whatſoever was good in man, by the correcting of his faultineſs, or any perfection which he had by his Creation, was quite loſt in men, being enſlaved to their own wills; but what was evil in their clay and compoſition ſtill remained. The uprightneſs of men periſhed; and their ſin defaced them, being ſo well created. And the fault which was left in their creation, and not quite rooted out in the firſt creation of man, was a leven in their hearts, more

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powerfull than their Creation, by which they were altogether swelled and depraved. Besides, those things are stronger, which move us inwardly, than those things which work upon us outwardly. The perfection of the Creation of Men, flowed from God, and happened to man externally, as a thing different, nay, quite contrary to the flesh and matter of men. On the contrary, the faultiness of the clay and composition, cleaved to them more inwardly, as a thing proper and natural to Men. Therefore men returned to their nature, because they did, according to their own disposition, which was shown them from within. As also, because the faultiness of their inward nature did more strongly move them, than the perfection of their creation outwardly conferred upon them; yea, because the flesh and matter of man was reprobate Earth, the Mother of good seed, and the Mother of ill weeds. The step-mother of all Vertues which God in his creation had sown in the hearts of men, and the mother of all Vices, which naturally spring in them, as in their native soyl, and, which, like watred Herbs, grow most plentifully. The cursed step-mother hates her Sons-in-Law, but like a very loving mother embraces and fosters her Children. Hence it happened, that nature and the flesh of man refused that tryed and choyce seed of perfection, with which they were created; and that, by the same nature it returned again into it self, when it found liberty. And that in this regard it was far easier to do evil than good. From thence

thence the heart of man was over-run with the briers and thorns of all maner of Vices proceeding from their clay and compoſition.

This returning of man from the perfection of their creation, to the wickedneſs of their nature and fleſh, is that natural ſin which we mean; whether we may call it natural, becauſe it is naturally inherent to us, or, as St. *Paul* ſayes, *Becauſe it dwells in us: Becauſe there is a Law in the members of men, leading men captive to the Law of ſin, which is in their members.* Where note, the Law of natural ſin, fixed in the members of men, or the natural Law of ſin, inherent in the fleſh and nature of men. In which ſenſe it is to be underſtood, 7 Chap. to the *Romans*. Or whether that may be called a natural ſin, becauſe it was a declination from that nature & Law of perfection, in which men were created in the beginning. For which cauſe, and moſt properly it might be called a ſin.

That there remains yet ſome foot-ſteps of this perfection in the hearts of men; yea, that men are ſtruck with a natural and tacit conſcience of it, is manifeſt; becauſe all thoſe who are formed of a better and more perfect mould, are naturally more averſe from all ſin, who ſeem by the ſent to hunt and track that perfection, to which they perceive themſelves created, and from which they are fallen, by the ſtudy of vertue. In which ſenſe, the Apoſtle is chiefly to be underſtood, in ſuch places as he ſayes, *Men naturally accuſe themſelves, and are to themſelves a Law.*

Chap.

CHAP. VI.

God restor'd men, created upright, and turn'd backward to the wickedness of their own nature, into a better estate by a second creation, and lifts them up from men to be Gods. Of that which is produc'd, and of that which is made. Of mutable and immutable. Of mortal and immortal. Of the Spirit which is in God; and of the Spirit of the world.

BUt God neither despis'd nor relinquish'd men fallen off from their creation, and bestain'd with their sins; Nor did he so farre suffer them to be restored into the former state of full perfection, as they had been perfect men in the beginning, but decreed to new create them, and advance their perfection, above the perfection of men. Men were faln headlong from the splendor of their perfection to their filthinesse, which is also the loathsomnes of Beasts. God commanded men by a second creation to pass, as I may so say, from men to Gods, to be carried from corruption to incorruption, from death to eternal life: And, which was the chief blessing of God to man, he commanded them, of wicked, evil, and bemyred creatures, to be exalted to the perfection of his holines and glory; to which they should, as with a fiery Chariot, be carried by the Spirit of Regeneration: Nay, if we rightly weigh the councel and decree of God, we shall find it his second intention, to create men mortal and corruptible, but his first to create

ate them incorruptible and immortal. Creation was a thing divine: Regeneration was a thing more excellent and divine, according to that distance of proportion by which incorruptible is preferrible to corruptible, and immortal preferrible to mortal.

But, that I may rehearse from the beginning all the business, as it concerns Christian doctrine, we must know, that two things occur, in the creation and framing things, worthy observation, which are not demonstrated by their causes, but are aym'd at in the Scriptures, and appear by their effects. One, which immediately flow'd from God: another, created by God but mediatly. One, produc'd: another, made. One, spiritual: another, animal, material, carnal and corporeal. One, permanent, stable, eternal: another mutable, subject to vanity. One, incorruptible, which purifies: another, corruptible, which pollutes. One, which savours of life: another, which savours of death. One, which is able to endure that celestial Lightning with which God thunders, and which shines in his sight, like gold in the fire: another, which God consumes with his splendor, and which melting at his rayes, departs into froth, smoak, and ashes. One thing, which God loves: another, which he disdains. One, which he chuses: another, which he rejects. One, which St. *Paul*, *Cor.* 1. chap. 2. calls *The Spirit which is of God*: another, which the same Apostle calls in that very place, *The Spirit of this world*. These two are at continual variance, and eternal discord, since God made a mixture of

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all things, when he gave to all things breath and life.

The Spirit which is of God, we shall call that Spirit of regeneration, which flows immediately, and is produced from God, which is altogether spiritual, stable, incorruptible, and eternal, which is fed with the fire of the vision of God, which God onely loves and chuses. We shall call the spirit of this world, that spirit of creation with which the whole world was animated, and which was infus'd into the whole frame in the creation. Then that is the Spirit, which by interposition of a *medium*, being created by God, is animal, material, carnal, and corporeal, which is changeable and subject to vanity, which is corruptible, which savours of death, which faints and melts before the eyes of God, which God disdains and rejects.

God, when he made the world, breath'd upon all things created, and living in the world, by that Spirit of the world and creation by which they live; but did not likewise infuse into all things created and living in the world, his Spirit of regeneration, by which things created and living, which are antient, are renewed, the corrupt refresh'd, and the dead rise up into eternal life: Nay, he did communicate that to a certain company of the Elect, to himself known, with such resolution and decree, that whomsoever this Spirit should inspire unto grace by his power, they should receive immortality, and through patience become that holy fire, by which he shall try all things; On that day when all the faultiness of

of the world shall be purg'd, on which all things which have been fram'd, shall be remov'd and consum'd, and all changeable, vain, mortal, and corruptible things, which God abhors and rejects.

CHAP. VII.

Of one God, and of one Spirit which is of God. Of divers Gods and Spirits.

THe Spirit of regeneration is the same Spirit which is the Spirit of Christ, by whom comes regeneration; he is one neither enduring number nor consort. The Apostle tells us, that there are several spirits of creation, both in the heaven and in the earth, *Cor.* 1. chap. 8. which in that place he calls *Gods, and Lords.* The words of St. *Paul* are these, *For although there be those which are called gods both in the heaven and in the earth, seeing there are many gods and many lords, yet wee have but one God.* The same Apostle in the 8. to the *Romans*, call'd those Gods and Lords in the heaven and in the earth, *heighth and depth*: whom he makes mention of amongst the Spirits of the creation; for he addes *Nor any other creature.* And certainly, as the same St. *Paul* sets down wicked Spirits amongst the celestial, you may likewise imagine, that there are evil Spirits likewise amongst the terrestrial. For seeing you read *Sam.* 1. Chap. 28. *That the Witch saw Gods,*

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that is, Spirits, *ascending out of the Earth.* The chief of those Spirits is he, whom the holy Writ commonly calls the Devil, Sathan, Belial, Mammon, Prince of the power of the air, of this world and this life. That every one has their Angel and attendant, the books of both the Old and New Testaments doe witness. *Jude* the Apostle tells us, that the chief of these Spirits, and all the Angels under his command were created in the beginning good and upright, as also that they were made with a creation changeable, and corruptible, in his Catholick Epistle, in which place he sayes expressly, *That those Spirits did not keep their Principalitie, but left their habitation.* Therefore it is to be presum'd, that they had a good Principality, which they kept not. Hence that of *Job, Behold those which serve him are not stable, and he finds wickedness in his Angels.*

According as those spirits breath'd upon those things which were subject to the Lawes of the creation, and as the Apostle speaks in the second to the *Ephesians, wrought upon them*, it is credible, that all the created things of the world degenerated from that perfect good & uprightness wherein they were created, when those Spirits fell from their Principalitie and habitation; And hence it has come to pass, that the men of the first creation forgetting their first Creator, and stirr'd up by those Spirits of the corrupted creation, strayed from the uprightness of their first creation, and perish'd in their own thoughts. Hence certainly was that foolishness of their darkned heart, by which they thought God not to be their Creator

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by which *they ſerv'd the creature, rather than the Creator*; by which laſtly, *they chang'd the glory of the incorruptible God into the ſimilitude of a corruptible man, of fowls, beaſts, ſerpents.* Rom. 1.

The Prieſts and Philoſophers amongſt the Gentiles, who knew not God the Father, and the Creator, obſerv'd ſeveral Spirits and Gods, whom they determined governours of ſeveral ranks and degrees, and whom they plac'd either in the heaven, or in the ſtars, or in the fire, or in the air, or in the water, or in the earth, or under the earth, and whoſe ſhapes they did not deny might be called up by ſeveral wayes of ſacrifice and inchantment; For certainly they conſidered a certain affinitie, and fellow-ſuffering of thoſe Spirits with all things created, on whom, by their ſympathie and ſimilitude they had an influence. They thought that all animals and vegetables, from trees, to metals and ſtones, were mov'd and led by thoſe Spirits: Yea, that all things did pray, and ſing hymns to the leaders of their own order: Therefore, ſay they, the Heliotrop moves towards the Sun, and if any one could obſerve her ſtamping, that ſhe makes in the air, in her wheeling about, he ſhould obſerve a kind of a ſound compos'd towards her King, ſuch a one as a Plant might be expected to make. The Lotus opens and ſhuts her leaves turning towards the ſame Planet, according as the Sun aſcends or deſcends by degrees, whom ſhe ſeems to honour with the motion of her leaves, as it were with the motion of her lips. They have boaſted the ſame things of Selenetropes, which turn to the Moon, as are re-

related of Heliotropes. The clapping and singing of the Cock at the Sun-rising are known, which I should interpret to be mourning at his departure. The Dogs bark at the Moon, and inflam'd with the Dog-star run mad. What shall I say of the stone Helitis, which by its rayes imitates those golden ones of the Sun? As also of the stone Selenitis, which is shap'd like a horn'd Moon, and by its change follows the motion of the Moon? What shall I say of the Helioselen, which seems to present the conjunction of the Sun and Moon? Not to speak of the seven metals, to every one of which there is a particular Planet assign'd. Then the Oakes dedicated to *Jove*, the Laurel to *Phœbus*, the Olive to *Minerva*, the Poplar to *Hercules*, Horses to *Neptune*, Swine to *Ceres*, Goats to *Bacchus*, Black sheep to infernal *Juno*, Serpents to *Æsculapius*: and many other such things, as were able to tyre one who would rehearse them.

These antient Priests esteemed Man to be best compos'd of all creatures, and therefore that he was called the *Microcosm*, as participating of the creation of all things. And therefore, that some by *Saturn* become sullen, others by *Jove* are mirthful; some are red-colour'd by *Sol*, others lascivious by *Venus*; some are cheaters by *Mercury*, some imperfect by *Luna*: Nay that some bray like Asses, some like Dogs, others like Swine, others ravenous, like Lions; some like Doves, others like Serpents, according to the various dispositions, similitudes, and sympathies of participation, which men have been said to have

with

with all things created: But likewiſe the Scripture hath taught us that Spirits have profeſs'd the pleaſures of men, have been given to men, to ſome lying ſpirits, to ſome ſleeping ſpirits, to others ſpirits of giddineſs: then, that there are cozening, ſeducing, and lying ſpirits, it appears, becauſe Chriſt warns his diſciples, *that they ſhould truſt no ſpirit*; yea, and rebuk'd them, *becauſe they knew not by what ſpirit they were led.* And it is likewiſe witneſſed in the Goſpel, that the mother-in-law of St. *Peter* was troubled with a *feveriſh ſpirit.*

Who will wonder then, that men being left by God, after their creation, in their own power, and turn'd over to ſo many Spirits, Gods, and Lords, who ſet them a work, did appoint and worſhip ſo many ſeveral ſorts of Gods, under ſo many divers ſhapes of things created, if he conſider the almoſt innumerable affinities and ſympathies which men are found to have with theſe Spirits, Gods and Lords; as alſo with all things created in heaven and in earth?

God abborr'd thoſe Spirits and Gods, fallen off from the uprightneſs, and perfection of their creation, to their own changeable condition, with ſuch an abomination, as the moſt upright and beſt muſt needs hate that which is evil and wicked. Therefore you ſhall hear theſe Gods in Scripture, call'd wicked Spirits, wickedneſſes, ſpirits of error, evil ſpirits, and very evil ſpirits; as in that 9th Chapter of the *Judges*, *God ſent a very evil ſpirit betwixt* Sichem *and* Abimelech: call'd likewiſe vain and lying ſpirits, cur-

ſes, deceitfull Idols, abominations, uncleanneſſes, pollutions, whorings, dung, the ſleep, and the anger of the Lord; as is that in *Samuel* 1. chap. 26. *The ſleep of the Lord had fallen upon* Saul *and his people.* The ſleep of the Lord is the ſame in this place with the evil ſpirit from the Lord, in the 16 Chapter of the ſame Book, where you ſhall read, that the Spirit of the Lord departed from *Saul*, and an *evil ſpirit from the Lord troubled him.* Such alſo is that *Sam.* 2. Chap. 24. *And the anger of the Lord was kindled againſt Iſrael*; which the firſt Book of the *Chronicles* ſpeaking of the ſame thing, expreſſes in theſe words, *And Satan roſe up againſt Iſrael*; where Satan is the ſame with the anger of the Lord, or anger from the Lord.

As alſo the holy Scriptures are clear witneſſes, that thoſe Spirits, Gods and Lords, by the Law of their creation, which is changeable and corruptible, are mortal, and that they are condemned to eternal death; where wicked and perverſe men are called *The ſons of Belial*, Sam. 1. Chap. 2. As alſo *Nabal*, a perverſe man, is branded with that name in the ſame book, Chap. 25. As alſo the ſame ſon of *Belial* is called *The ſonne of death*, *Sam.* 2. Chap. 12. And in the ſame Book, Cha. 23. the ſtouds of death are called *the ſtouds of Belial*, where *David* ſays in his Song, *The pangs of death compaſt me about, the ſtouds of Belial made me afraid.* In which places *Belial* is not only called mortal, but mortality it ſelf, for being Prince of all Spirits, which were his miniſters, both mortal, and condemned to a death from whence there

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is no reſurrection. Who will not believe that thoſe Spirits are deſtined to eternal death? ſince God himſelf hath ſaid, that at that latter judgement of all corruptible things, they ſhall be condemned, and caſt with the Reprobates into eternal fire.

CHAP. VIII.

Men being miſled by evil Spirits, fell from their right eſtate wherein they were created, into the wickedneſs of their own nature. Being reſtor'd by the Spirit of Regeneratinn, who only proceeds from God, they know God, whom fleſh and blood knows not. They obtain holineſs, which they could not have in their firſt creation; and recompence their natural death with a ſupernatural immortality.

THe Apoſtle deduces the ſtain of all ſins which overthrew men, chiefly from this Chap. 1 Epiſt. to the *Romans*, becauſe they had left God the Creator, and had given themſelves over to thoſe Gods, Lords, and unclean Spirits. Hence their minds were blinded, and given over to their own luſts, were ſet on fire with wicked and unlawful deſires, contrary to nature, and ſo receiv'd in themſelves the rewards of their ſin; and thence open'd ſuch a wide door to wickedneſs and filthineſs, that at laſt they fell into all manner of ſin. And as they preferr'd their own luſt to the knowledge of God: ſo on the contrary, he gave them up to a reprobate ſenſe, that being men, they ſhould

doe things not beseeming men. Hence they became evil, wicked, fornicators, avaricious, given to lewdness, full of envy and blood, brawlers, deceitfull, despightfull, whisperers, back-biters, hatefull to God, contumelious, proud, arrogant, inventers of wickedness, disobedient to Parents, fooliſh, madd, without affection, truth or compassion.

Truly men being misled by those Spirits, & being thrust forward by the violence of their own appetite, according to the affection and sympathie wch they have with those Spirits; I say, men opreſt with the weight of their own sin, and drownd in sticking clay, might have despaird of any salvation, nor ever have pluckt out their feet for thence, if God had not helped them, and stretched out his powerfull hands from heaven to draw thē thence: But God was not of that mind, as most men are, who rid an unhappy person from his present calamity, and are never sollicitous afterwards to advance their condition. God dealt better and more freely with men: first, he wash'd them, drawn out of the puddle, with his own living waters, then advanc'd them, being now clean and white, by his own free merit; and lastly from their foul wallowings, receiv'd them into the glory of heaven, and made them partakers of divine knowledge, sanctity, and immortality, which is in his most happy vision. And this he did by vertue and force of that Spirit which is of God, and who is God himself, by a second and new creation, out of his own free will, largeness of his bounty, abundance of his love, and meer grace, which therefore is call'd the gift of God, and his only free grace. There-

Therfore let all thoſe who deſire to know themſelves, here make a ſtand, and endeavour to be free in their thanks to God; Let them taſt and ſee how ſweet the Lord is; Let them remember, by how great mercies, beyond their deſert, he has oblig'd mankind: Let them conſider that they are living ſouls, *and that ſuch perceive not the things which are of God, nor can underſtand thoſe things which are ponder'd by the Spirit*, Cor. 2. 1. That worldly wiſdom is call'd *Devilliſh* by St. *James*, Chap. 3. and oppoſite to divine wiſdom; *that fleſh and blood cannot diſcover the myſteries of God, but God who is in heaven*, Matth. 16. Therefore let them conſider with themſelves how great their weakneſs is, in knowing God, *That they are clouds driven with winds*, which as St. *Peter* ſays, *are carried about with the wind of every doctrine*, and are not conſtant to one God. That they cannot from themſelves receive *the ſpirit of truth, becauſe they neither ſee him, nor know him*, in the Goſpel according to St. *John*, Chap. 16. Nay, they know not themſelves, *That they know not the ways of the the ſpirit, nor know how their bones were ſet together in their mothers womb.* Eccleſ. 11. But *if they underſtand not their own wayes, how ſhall they underſtand the ways of the Lord?* Prov. 20. Therefore, *the riches of the Lord* are called *unſearchable* by the Apoſtle, becauſe *a man cannot conceive them*; Yea, becauſe he cannot comprehend them for their exceeding height and ſplendor. Therefore let them think with themſelves, that of themſelves they are deſtitute of help and means to find out God; that they are blind, and darkned in the knowledge

of him, for whom, according to their desert, and the words of St. *Peter*, *the obscurity of darkness should be reserv'd.* Let them hence take occasion to bless God, so good and so mercifull, who has prevented and allured men that knew him not, and hath of his own accord offer'd himself to be known by them: yea, that has taught them his wayes, and hath, as one friend speaks to another, spoken to them plainly.

Let them again consider, how wicked the affections of their hearts are, *All men and all the world naturally wicked*, S. John 1. cap. 5. *setled in the dregs of their own matter.* Wild. 1. That they drink sin as fishes drink water. That their devices and thoughts are evil *from their youth*, Gen. 8. that 'tis by their own nature and disposition. But as the *Ethiopian* changeth not his skin, nor the Leopard his spots, because they are naturally born with him, no more can men do good having learned evil, evil being likewise born in them, that by the help of their nature they are perverse, and by their inbred wickednesse; that the will of the flesh is contrary to the will of God; and that therefore the wisdom of the flesh is enmity to God, and is not subject, *nor can be made subject*, to the Law of God, as the Apostle tells us, *Rom.* 8. That they are hard, and their necks a cord of iron, which despise the uprightness of their creation, and could not submit to the harsh yoke of the Divine Law. Let them again remember, that God is not only just and upright, as men were created in the beginning just and upright, but, which is most high, above all men, that he is most holy,

to

to whom all ſins are moſt odious, abominable, deteſtable. Let them therefore extol the bounty and liberality of God, who notwithſtanding hath ſo dealt with men, that he has freely come to theſe wicked and reprobate ſinners, and has not diſdain'd with the kiſs of Juſtice and Peace to breath upon them a part of his Sanctity.

At laſt, let them thus think, *that man is rottenneſs, and the ſon of man but a worm*, and that God hath made man in vanity: that they are graſs, and fade like the flowers of the field; yea, that like Hay, to which they are compar'd, they are cut down, from morn till night. That men are feeble, altogether nothing; that they dwell in houſes of clay, which have no foundation, and which are conſumed, as with a moth; that their ſubſtance is vain like ſtubble, which is conſumed with the breath of the fire, and that they at laſt, by the ſin of their corruptible nature, of neceſſity die; or, which is the ſame, that all of them drink deep of death and neceſſity; And that their nature, being as it were flax before God, who is a conſuming fire, before whom the frame of humane nature ſhakes, is chang'd by a miracle into that fiery nature of God himſelf, by vertue of which they are fed with the moſt glorious contemplation of him. And what is moſt glorious in men, that their mortality is chang'd into immortality, that they may be eternally ſatisfied with glory.

Therefore, let them conſider with themſelves, that they were created in the beginning right and perfect, but only with that righteouſneſs and per-

perfection, which is contained within the circumference of men, and with ſuch a corruptible diſpoſition, that from the top of their circle and their perfection they fell headlong into the centre of corruption and imperfection. But if they, being created right and perfect, could not retain their righteouſneſs and perfection, how much leſs could they, being wicked, attain to thoſe things which were above their righteouſneſs and perfection? I ſay above it, as far as heaven is from the earth, the creation from the Creator, and God from man; yea, there was a ladder given them to climb up to heaven, or ſwiftneſs of wings to flie up to God. By what intellect of their own, or by what cleer eye of the mind, could ever they gain the knowledge of God, unto whom no man can find the way, and who have not the leaſt knowledge of themſelves? by what diſpoſition or nature of their own, could they attain to the holineſs of God, *who do that evil which they would not?* Rom. 7. By what confidence of their own, or conſcience of goodneſs, could they ſeize upon immortality, the cauſes of which are ſo far diſtant from them, that they cannot lengthen the appointed bounds of their lives one moment, or one ſcruple of time? Let them therefore confeſs themſelves utterly unable to compaſs great bleſſings, and plac'd at ſuch a diſtance from them; and therefore let them more ſubmiſsly and fervently worſhip God, who has ſo bountifully and liberally ſupplyed their wants and their weakneſs.

CHAP.

CHAP. IX.

The Regeneration of men is the grace and gift of God. It is not granted to all men to be regenerated, but onely to the elect. Election is in things natural. Divine Election is in God's elect. Who are elected. And who are called Reprobates.

THerefore let us be assured of this, Divine Knowledge, Sanctity, and Immortality, of which the salvation of Man consists, could never be procured for man-kinde, by the force of the first Creation, in which men were created perfect, as being placed above Humane perfection: But that these things are bestowed upon men, by the meer liberality and bounty of God, and that they are carried away to the possession of so great riches by the Spirit and power of Regeneration, which is man's second Creation.

But although God, as I said before, did not breath that Spirit upon all things created, but gave it particularly to men. Neither hath he yet given that Spirit to all men, by vertue of which they may know God, as he is, by the efficacies of which all men may be holy as God is holy, by whose power, lastly, all men may gain eternal life, which is Divine immortality. Yea, God has onely imparted that Spirit to elected men, whom he has advanced from the degree and rank of men, to the highest rank and degree above all men, whom he had adorned with his Divine Gifts, with his Knowledge and Holiness, and taken them into his

his fellowſhip, as Gods: ſo that moſt truely and fitly we may ſay of this, that God who is the Lord of all things, yet is the God of very few, and only of the Elect.

Election is in all things created. Things that have a living ſoul are more elect than thoſe which have not; Then of things animated, ſenſitives. As alſo in ſtones and metals, one ſtone in better than another: one metal better than another. There is alſo elected earth, and reprobate earth. The choiceneſs is in choicer flowers both for colour aud ſmell. The Cedar is more choice than the ſhurb: the true than the wild vine, and the pleaſant fruits of Trees are ſweeter than the wilde ones. Among Creatures, Lions excel in ſtrength; Harts, in ſwiftneſs; Lambs, in mildneſs. Amongſt Birds, Nightingals excel for ſinging, the Eagle for flight. As likewiſe of the fleſh of beaſts and birds, ſome make choicer diſhes than others. What ſhall I ſay of men? Some are more commendable for the gallantry of their integrity: ſome higher ſpirited than others, fairer, more noble, more fortunate in honour and riches: others more excellent in the ſtudy of Vertue, in cleerneſs of wit, and knowledge of things. There is likewiſe an election in life, and permanency of things. Some things quickly grow and quickly fade. The Crow lives nine times the juſt age of a Man. The Hart lives four times the life of the Crow. The Rook lives thrice the life of the Hart. The Phenix lives nine times the Rook's life. And if we believe the moſt ancient Traditions before *Heſiod*'s times, The Hamadryades

live

lives ten times longer than the Phœnix. To these adde if you please, the life or duration of Heaven and Earth, and that eviternal Marriage by which the Heaven descends into the lap of the Earth, and by which the Earth fructifies with continual Buds towards Heaven, and the order of the Stars surrounding the Heaven from æternity, as also the unwearied motions of the Sun and Moon by which they are incessantly mov'd; and by which eviternity it self is accounted.

But the Divine Election is not in all these created things. I say, that Election by which God did elect to himself all men, which is not of kin or blood with the first Creation, which surpasses all kinde of things created, and is infinitely above them: and which is the Election of Regeneration, that is of the second Creation, not of the first. Certainly, if there be any thing in the first Creation, either exquisite, precious or choice, delicate, strong, high, or fair, or noble, or fortunate, or abstruse in wisdom, or long in continuance, of permanency and life: That is in the second Creation, much more exquisite beyond exquisitness, far more precious beyond preciousness, far more choice beyond choiceness, far more delicate beyond dalicateness, far more strong beyond strength, far more fair beyond fairness, far more noble beyond nobility, far more fortunate beyond fortune, far more wise beyond wisdom, far more permanent beyond permanency.

But of this we must hear *Baruch*, Chap. 3. of his Book, *Where are*, sayes he, *the Princes of the Nations that have Dominion over the Beasts of the Earth*

Earth, who treaſure up ſilver and gold, wherein men truſt? they are rooted out; the ſons of Agar *have ſought for wiſdom, which is of the Earth, idle ſpeakers and ſeekers out of underſtanding. They were thoſe which from the beginning were called Giants, men of great ſtature, great warriours. Thoſe the Lord hath not choſen.* He ſayes, The Election of God was not towards Kings and Princes of Nations, not towards learned Men, and excellent in humane wiſdom, not towards the Rich and Noble, not towards the ſtrong and the Renowned, thoſe famous Thunderbolts of War, becauſe they fulfilled that Law of Nature and their firſt Creation, by which all men are born and created to die, and attained not to that Eternal Life, which conſiſted in the power of Divine Election, and the vertue of the ſecond Creation.

God is ſaid to chuſe and to take to himſelf thoſe whom he intends to frame a-new, and to new create them; to whom he made manifeſt and diſcovered himſelf, whom he has gifted with his ſanctity, whom he has made partakers of his immortality and Life Eternal, and whom from Men he advanced to be Gods. Moreover, God is ſaid to reject thoſe, and to caſt them out, whom he is pleaſd to create, but not to regenerate, into whoſe hearts he has not ſhined, whom he ſuffers to live defiled with the pollution and wickedneſs of their fleſh, whom being ſubject to the power of Death, he has not redeemd from Death, and whom he ſuffers not to ſavour any thing above man.

Not to elect, ſignifies, *to reject* and *caſt out*, which is common in ſacred Authors, *Samuel* coming

comming into the house of *Jesse*, that he might anoint one of them, whom he knew not, King over *Israel*, as soon as he saw *Eliab*, *Jesse*'s first-born, in whose countenance was a royal majestie, straight he believ'd that he had been chosen by God; But God admonishes *Samuel*, *Look not upon the countenance of* Eliab, *for I have rejected him.* Sam. 1. Chap. 16. *I have rejected him*, is in that place directly, I have not chosen him. This will more clearly appear by the Gospel of St. *Matthew*, Chap. 24. concerning the judgement of the Elected and Reprobate, which shall be in the day of the Lord, *Then*, sayes the Evangelist, *one shall be taken, another left*; *shall be left*, in that place is cleerly the same which *is cast off and rejected.* Thus prayed *Solomon*, 1 Kings 8. *Let our God be with us, not leaving us, nor casting us off, but enclining our hearts towards him:* where observe first, *to leave and reject*, with the most wise Prince, are the same. Mark secondly, *That God enclines the heart of man*: which again when he does not encline, he is said to *harden*, as also *to hate* when he does not love. As that is to be understood, *I have loved* Jacob, *and hated* Esau. Lastly, that is a remarkable place in the Prophet *Jeremy*, where he brings in God threatning destruction to the *Jews*, *I will*, sayes the Lord, *turn my back, and not my face to them in the day of their destruction*: There, to turn his back to the *Jews*, is to fight against them; to leave, forsake, and fly from the *Jews*, is to overthrow, cast them down, and destroy them.

Men therefore rejected and reprobate, are properly such who are left by God, which is the same

with

with not elected, or not receiv'd. Which way of expression is familiar to Lawyers, with whom, *to accrue*, is not *to decrease*, and propertie of *increase* is propertie of not *decreasing*: So it is amongst Divines, but contrariwise; whatsoever glory and felicity is obtained by the Elect, by their regeneration, besides the privilege of their creation, is said to be impair'd in other men, to whom it is granted to be men only, but nothing granted to them extraordinary, or more than men.

St. *Paul* has given us a very good reason of this Election, in that exquisite place of the *Romans*, in which he has put all things created in the hands of God, as clay is in the hands of the Potter, when he makes of one lump one vessel to honour, another to dishonour. And if we will lay our account well, we shall never speak so highly of the goodness and mercy of God, but his bounty and goodness will still exceed it towards all his creatures; whether he has only imparted to them the honour of creation, or super-added the glory of regeneration. Yea, there is nothing so abject in nature, which is not created to the honour, and to the great honour of God. And as a Potter deals not unworthily with that clay which he frames not to the gracing and adorning of Cupboards, unless by way of comparison, when a vessel passes from the Wheel to an use not disgracefull, but perchance less noble: So God intended no injury or disgrace to those things which he created, though he made them less honourable, unless that be thought a disgrace, which is rather a privation of honour: As for example, to things

without

without life it is an honour to have been created by God. It is an honour to a vegetable to be animate, but to it likewiſe a diſgrace not to be animated with the honour of a ſenſitive; but it is likewiſe an undervaluing to the ſenſitive, not to riſe to the degree of a rational. It is an honour to a rational man, that by his reaſon he excels other creatures, but to him likewiſe it is a diſgrace not to be choſen to that ſecond honour of creation, by which the intellect exceeds reaſon, and one man exceeds another, by a moſt high degree of glory. But thou, O man, what art thou, who complaineſt of God, and expoſtulareſt with him, who has been pleas'd to allow thee the honour of creation, although he have not likewiſe choſen thee to the glory of regeneration? Shall the work ſay to him that made it, Why haſt thou made me thus?

CHAP. X.

Divine election is conſider'd two manner of ways, in God, and in myſtery. One is from eternitie; The other only diſtributed according to myſtical occaſions. The one admits of all men indifferently; The other firſt choſe the Jews, *and in them all the Nations of the world.*

THat divine Election which is done by regeneration, and which is properly a paſſing of men from men into gods, is conſidered two manner of wayes, either in God, or in the myſterie.

Election in God is from eternity, according to the Apostle, in the Chap. 1. of the Epistle to the *Ephesians*, in which he sayes, *The Elect were before the creation of the world.* Where there is no regard to Nation or person, according to St *Paul*, Coloss. 3. *That with God there is neither Jew nor Gentile, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free:* To which likewise adde that to the *Romans*, *With God there is no respect of persons.*

Election in mysterie is perfected in mystical dispensation of time, with a mystical regard to the Nation, or with a mystical acception of the persons by which God did first impart his mystical Election, to men peculiarly Elected: from whom it pleas'd him to derive the same Election, and communicate it, as from it's fountain, upon all men of all Nations, by a mystery and decree to us unknown; which God has kept secret, *and laid up in his treasury*, as *Moses* sayes in his Song. For which let us not go to find out his wayes, which are unsearchable, and speak nothing of him which relishes not of the holy Scripture, as far as it is granted to men to be wise in them.

But that for certain, and undoubtedly is set down in the Scriptures, that God preferr'd the Nation of the *Jews* in his Election, before the men of all other Nations. I say, in that Election which consisted in the true knowledge of God, divine sanctity, regeneration, and resurrection to life eternal. Of the testimonies of which thing, the Books of both Testaments are full, the chiefest places of which in the progress of this Systeme, in their own places, and ever

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one in their own order, I shall not slightly passe over. It appears likewise by the Scriptures, that mystical rivers of mystical Election flow'd from the Jews and Jewish Nation, upon all Nations, and men of all Nations; which I shall make appear by most cleer arguments, when I shall come to handle the Election of the Gentiles.

That Election which is in God from eternity, comes by Christ: as Christ is a Spirit purely proceeding from God: a Spirit proceeding stable, incorruptible, eternal; by whom indifferently the Jews and Gentiles were elected, regenerated, and rise again. The Election in mystery, which is reveal'd in mystical distribution of time, is accomplish'd by the same Christ, because that Spirit was made man and flesh; Because, I say, that man of *Judea*, was born of the choice seed of the Jews, from whom mystical Election did proceed; as also, because he was rejected by the Jews, condemned, and crucified: he on the other side rejected the Jews, and took in the Nations which had not been elected; and because he shall fully take in both Jew and Gentile, when he shall return in the Spirit; and because when his time is come, he shall raise both Jews and Gentiles, being regenerate, with his perfect holiness, and crown them with eternal life. God chose the Jews and the Gentiles in his eternal Election, without making any difference betwixt Jew and Gentile. God preferr'd the Jews before the Gentiles in that Election, which is imparted in the mystical occasions of time: Yea, God again chose the Gentiles by a mystical E-

lection, whom he had chosen in the Jews before; inasmuch as he adopted strangers into the Family of the Jews; or inasmuch as he grafted a wild Olive in the Olive-stock of the Jews, which is St. *Pauls* comparison, *Rom.* 11.

God chose those Jews and Gentiles by an eternal Election, into whom, without any distinction of Nation, he from eternity infus'd that Spirit which is of God, a Spirit proceeding, stable, incorruptible, eternal; by the vertue of which they might be regenerate, and adorn'd with the glory of immortality. The Spirit of Christ is infus'd into the souls of the Elect, as the vegetative faculty grows up with Trees and Plants: and as the rational faculty, being joyned to vegetative and sensitive is added to the faculties of men. That soul, again, is more spiritly, which consists of most faculties. As for example, The soul of a brute is more sprightly than the soul of a Plant; because a Brute surpasses a Plant in its sensitive faculty. The soul of a Man is more sprightly than the soul of a Brute, because he surpasses it by his reasonable faculty. Therfore the souls of the Elect are most spiritly, above the souls of all other men; because the Elect surpasse all other men, by the Spirit of Christ, by the Spirit of Regeneration, and that Spirit which proceeds from God: Which for that cause the Kingly Prophet called *the principal Spirit*, Psalm 51. By vertue of which, the Elect are called *Spiritual*; yea, spiritual in their bodies, by a resurrection to a spiritual and eternal life.

The manner of composition of matter and con-

Poſition of Spirit is utterly different; For that matter which hath moſt materials caſt upon it, ſwells to be bigger, but that Spirit becomes more pure and clear which is compos'd of moſt Spirits: And as in Arithmetick to multiply a minute is to to diminiſh it, and divide it into ſubtiller parts: ſo that Spirit which is multiplyed, and rarified by more Spirits, becomes more ſubtil. The Spirit of Chriſt is added, yea multiplyed and ſubſtracted in the Elect, as it was multiplyed in *Eliſha*, and as it was taken from *Moſes*, and added to the ſeventy men of the Elders of *Iſrael*, Numb. 11. But theſe things are not belonging to the preſent diſcourſe. Truly I beleeve that Spirit of Chriſt which is infus'd into the Elect, to have been that Leven laid up into three meaſures of meal, of which ſpeaks the Goſpel according to St. *Matthew*, Chap. 14. I ſay that *Leven*, becauſe it increaſes, and is multiplyed in the Elect; becauſe it is mix'd with thoſe three faculties of the ſoul, which are in men the rational, ſenſitive, and vegetative.

The Spirit of Chriſt, who from eternity is in the Elect by an eternal election, without difference of Nations, is in them the ſtrength and power of regeneration, reſurrection, and eternal life. That ſtrength is ſhow'd forth, and that power is brought into act by a myſtical election, and myſtical diſpen'ations of time; by which the Jews were firſt elected, the Nations being refus'd and rejected: which Jews by turn being ejected and neglected, the Gentiles were taken into the place of the Jews, and by which afterwards the

Jews and the Gentiles in one body ſhall be joyn'd together in one Election, and by which at laſt the regeneration of both ſhall be perfected, that at the end of time God may grant unto them both reſurrection, and life eternal, without difference of Jew or Gentile, which ſhall be the return from that myſtical Election, to eternal Election, the end and conſummation of all myſteries.

The end then of this Syſteme which I muſt handle and bring about, is ſet down in that myſtical Election which was firſt fram'd to the Jews, and into which the Gentiles came, thruſting out the Jews, that both Jews and Gentiles, at laſt, might come into one full ſalvation. I ſay, all this diſpute ſhall be concerning the Jews and the Gentiles. Of the Jews, who, without controverſie, ſprung from *Adam*: and of the Gentiles, which, according to my ſuppoſition, I hold to be created before *Adam*. Of the *Adamite* Jews, and of the Gentiles before *Adam*.

The second Book of this SYSTEME OF DIVINITY.

CHAP. I.

Of the election of the Jews. *The election of the* Jews *began from* Adam *the first father of the* Jews. *The* Jews *the first-born, because first elected. They were not elected of their own deserving, but of the meer bounty of God, who willed and chused them. Made of the same common earth of which other men were created. God joyn'd in marriage to the church of the* Israelites. *Father of the* Jews. *The* Jews *esteem God, because the sons of God. God the Mother of the* Jews. *Friend of the* Jews. *The* Jews *the friends of God.*

We shall understand, that the Gentiles are not sprung from the Linage and Kindred of the Jews, by that which shall be spoken of the Election of the Jews and Gentiles, of both a part. We

shall begin from the Election of the Jews.

The Election of the Jews is extolled in the 10 Ch. of *Deut.* above all things where *Moses* spoke to the people of the Jews, *Behold the heavens belong to the Lord, and the heaven of heavens, the earth and all therein, yet the Lord was joyned to your fathers, and chused their seed after them.* Deuteronomy agrees in this with the Epistle of the *Hebrews*, where you may read this, That *Christ no where chose the Angels, but the seed* of Abraham. For I placed the Foundation of the mystical Election on Christ, inasmuch as he was made a Jew, and of the seed of *Abraham.* But *Adam* is but a Type of Christ chief of the seed of *Abraham*, and of the Jews, I say, a type going before his prototype in order and time. By which, the mystery of *Adam*'s sinning is a presupposition of that mystery in which Christ died for the sin of *Adam*, and in which the mystery of election is perfected. Therefore we must review the Original of that mystical Election according to the order and dispensation of time from *Adam* the first Father of the Jews. And by the same argument, that salvation is from the Jews, salvation will appear to come from *Adam* the first Father of the Jews. I say, from the very same *Adam* from whom likewise came condemnation. Which salvation being propounded to all men in *Adam*, men never had received it, if *Adam* had not lost it. Certainly, Regeneration which is the second Creation, the Salvation of men: and their Election took its Original from the Law which was given to *Adam*; and from that death which from the transgression of that

Law

Law did arise. I say, from the death of Christ, which is an abolition of the first Creation, and which from *Adam* himself entred into force. But of this more exactly another time.

But by the same mystery, that the Original of Election flowed from *Adam* upon all Men, it was propagated by the same *Adam*, as from his Offspring, upon his Sons and Grand-children, all the branches of the Jews. For, for that cause did God chuse the seed of the Jews, because he was before joyned to their Fathers, in the forementioned 10 Chap. of *Deuteronomy*; or, which is the same, because God chose the Father of the Jews. For that Glew, by which God clave unto the Fathers of the Jews, was their Election: for it is written in *Exodus*, *The God of* Abraham, *the God of* Isaac, *the God of* Jacob. *This is my Name for ever, and this my memorial from generation to generation.* Yet take notice of what *Laban* sayes to *Jacob*, Genesis 31. *The God of* Abraham, *the God of* Nachar, *judge betwixt us, and the God of their Fathers.* Where observe, that God was not onely the God of *Abraham*, but the God of *Nachar*, *Abraham*'s Brother, and the God of *Thare*, *Abraham* and *Nachar*'s Father. Therefore the Election of the Jews must be brought back to *Adam*, the first Father and the first head of the Jews. And although the Jews are properly said to be the posterity of *Judah*, *Jacob*'s fourth Son, yet taking the denomination largely, we shall call those Jews likewise who were begotten even from *Adam* unto *Judah*. Therefore God elected the Jews, the Posterity of *Adam* and *Abra-*

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ham, because he was joynd to their Fathers *Adam* and *Abraham*: that is, because he formed the Jews in *Adam*, and blessed them in *Abraham*.

The promises of this mystical Election are found from *Adam* unto *Moses*, both before and after the Flood, repeated often and many wayes to the Fathers of the Jews; but confirmed more peculiarly to the Jews, in *Moses* by a Covenant, as *Deut.* 7. Where *Moses* speaking to the people of the Jews sayes, *The Lord thy God hath chosen thee to be a peculiar people to himself, of all the Nations that are upon Earth.* God himself called that Nation his First-born, *Exod.* 4. *Israel, my first-born*, as also *the first fruits of the Harvest of the Lord*, Jeremiah Chap. 2. Both upon the same account, by wch all the first-born and first fruits belong to God by property of Election, as also because the Jews first of all received the mystery & grace of election. In wch sense, I say, is to be understood, Ch. 49. *The Lord from the wombe hath called me:* as also, the Kingly Prophet, Psalm 22. *Thou art he that took me from the wombe, thou art my hope from my mothers brests. Upon thee was I cast from my mothers wombe. From the wombe of my mother thou art my God.* God called and chose *Israel* from the wombe of mystical Election; that is to say, the Jews were his first-born natural Children by mystical Election; nor did he think that they were to be esteemed as the Gentiles, who were not called from the wombe, nor chosen, nor esteemed, as his natural Children, but adopted into this mystical Election, by a second Election, and only esteemed the Sons of adoption. Hence it is that the

the Apostle, *Romans* 2. ascribes first, *Salvation, honour, and glory* (which is Election) *to the Jews first, then to the Greeks*, who are the Gentiles; for the Greek in that place is the finer Gentile.

That the Jews had the first Election, not of their own desert, but of the meer grace and mercy of God, from hence is apparent; because that mystical Election proceeded from that eternal Election, by which the Jews were chosen from eternity; that is, by which they were chosen before they were born, when they had done neither good nor harm. *Not for their works*, as *Paul* says, but of the meer bounty of God, who call'd and chose them. This eternal Election *Isaiah* meant, Chapt. 63. *Thou* (sayes he) *Lord art our Father*, Abraham *knew us not, and* Israel *had no knowledge of us*. The Prophet means, That God was the Father of the Jews, when their Fathers were not born, at which time *Abraham* knew not the Jews, and *Israel* had no knowledge of them, *The Lord did chuse thee, because he lov'd thee*; *Abraham* and *Israel* are here indifferently taken, *Deut*. 7. *Not for their righteousness*, he chose them. To which adde that place of 9 *Deut*. *He sav'd me, because he lov'd me*. Psal. 18. *He hath made us, and not we our selves*, sung *David*, King of the Jews, Psalm 100.

If you look upon the matter whereof the Jews were created, you will find nothing that shall make them appear worthy of the Election; For they were made up of the same flesh and bloud as the Gentiles, and were temper'd with the same clay of which other men were fram'd; *As is the clay in the hand of the Potter: so art thou, O house of*

Israel

Israel, in the hand of the Lord. The Prophet alluded to that very clay of which *Adam* the first Father of the Jews was made. That same *common and impure* clay, which is observable. This we are taught, *Gen.* 3. In which God is said to *have cast Adam out of the Paradise of pleasure*, which was most choice Land, *that he might till the ground of which he was made.* Ground not choice, but common, unclean, of which *Adam* and all other men were made; for common, and not elect, and unclean, are the same, *Act.* 10. and many other places of both Testaments. And for the same cause for which *Adam* was made of common and impure clay, God is said to have found *Israel, in a place of horror, and wast wilderness*, Deuteronom. 32.

Ezekiel likewise bears witnesse that the Jews were born unclean, as other men were born unclean, *Chapter* 16. Where God speaks to the People of *Israel* his Spouse, and the Jews, in these words, *Thy root and thy linage was from the land of* Canaan, *thy Father was an* Amorrhite, *and thy Mother a* Hittite; *And when thou wast born, thy navel was not cut, and thou wast not wash'd with water to salvation, nor salted with salt, nor wrapp'd up in clouts. No eye spar'd thee, to do any of these things for thee: but thou wast thrown out upon the face of the earth, in the affliction of thy soul, in that day wherein thou wast born. Passing by thee, I saw thee trampled in thy blood.* And a little after. *I spread my garment upon thee, and cover'd thy shame; And I swore to thee, and enter'd into a Covenant with thee, saith the Lord, and thou wert made mine, and I wash'd thee with water, and clens'd thee from thy blood, and anointed thee with*

with oyl. By which famous Text it appears, that the Jews sprung from the same root, and were made of the same common earth as all the Gentiles were made of. For the *Amorrhites* and the *Hittites* here are taken for any manner of Gentiles; as likewise the Land of *Canaan* for a Land not yet chosen, an earth common and unclean: I say God meant, that the Jews being born of a Father and Mother, sprung from an unelected earth, were likewise themselves born unelected: that they were born unclean, and defil'd with the bloud of their first creation, naked and cast out: but by the bounty of God, passing by them, and pitying them, they were wash'd, cloath'd, and receiv'd into the Covenant of mystical Election.

By no better signification could the love of God to the Jews have been expressed, or rather that holy love by which God in his mystical election was joyn'd to the Jews, than by that mystical Marriage, in which God is said to have spred his garment over his Spouse, the people of *Israel*. Nor is there any other more holy, or near knot, than that, by which two Lovers in the cement of Matrimony make such a mixture of their souls, that two become one. Hence these sweet Dialogues of Lovers, as it were equally match'd, with which *Solomon* has besprinkled his book of Loves, where God the Bridegroom, lover-like, speaks to his Bride, the people of *Israel*. And where *Israel* his Spouse, likewise enflam'd with love, speaks to God her Husband with reverence and love. Hence those mystical ornaments and gifts, with which God decks his *Israelitish* Bride,

Bride, that he might advance her from the clay of her creation, to the ſplendour of divine glory, *Ezechiel*, Chap. 16, *I cloth'd thee*, ſaith the Lord, *with partie-coloured garments, and ſhod thee with ſhoes of violet colour, and girded thee with ſilk, and put a fine garment upon thee, and deck'd thee with an ornament: and put bracelets upon thine arms, and a chain about thy neck. And put a jewel upon thy face, and rings into thine ears, and a crown of comlineſs upon thy head, and thou waſt adorn'd with gold and ſilver, and thou waſt cloth'd with ſilk, and embroydery, of divers colours. Thou didſt eat wheat and honey, and thou becameſt excellently fair, and roſe up into a kingdom.*

Again, God teſtified his paternal love to the Jews, when he choſe them to be his Sons, and did become their Father, nay, he grac'd his Election of them, when he call'd them his honourable Sons. *Ephraim is my honourable ſon*, Jerem. 31. Whom he likewiſe nam'd Gods, according to his own name. *O Iſrael, I have call'd thee by my name*, Iſai. 43. According to that ſolemn cuſtom by which children are called after the name of their Father. Of which ſee the 82 Pſalm, *I have ſaid ye are Gods, and all of you ſons of the moſt High.* Which Chriſt himſelf interprets concerning the Jews, in the tenth Chapter of the Goſpel according to St. *John*. The Jews were there ſtoning Chriſt, becauſe he call'd himſelf a God; Chriſt reproving the Jews in that place, argues with them in theſe words, *Is it not written in your Law, I ſaid you are Gods; If God ſaid that they were Gods to whom the word of God came, the Scripture cannot be falſe. He whom.*

whom the Father hath sanctified, and sent into the world, you say that he blasphemes, because I say I am the son of God. Which you may more more easily and roundly polish thus, If the Scripture, O Jews call'd you Gods, to whom the word of the Lord came, Why should not I be call'd the Son of God, who am the Word of God? To this, that which is written in the beginning of the same Psalm, *God stood in the Congregation of Gods*, and standing in the midst of the Gods he gives Judgement, which are to be understood of the Jews: For that assembly, in the midst of which God is said here to stand, was the Temple of God, *That place of the Throne of God, and the place of his foot-stool, where he dwelt in the midst of the sons of Israel*, Ezechiel 43. In which Temple the Assembly and Church of the Jews was kept. The Jews then were Gods, and the Assembly of Gods was the Synagogue of the Jews, Moreover, God threatned in this Psalm, those Gods and those Jews, that they should die like men; that is to say, like the Gentiles, *But you shall die like men*; that is, like the Gentiles, as afterwards shall appear. *David* tells us the reason in the beginning of this Psalm, why the Jews must needs dye as well as the Gentiles, *because the Jews*, says he, *would judge unrighteousness, and accept the face of a sinner*; that is to say, because the Jews, forgetting the Law of God, would imitate the iniquity of the Gentiles, because they would turn themselves to the faces of the Gentiles, and transform themselves from holy Jews, to be sinfull Gentiles; for the Gentiles were sinners, as after shall appear. The Jews

are

are called gods here, inasmuch as they are the Sons of God; and because Sons are said not only to bear the names of their Parents, but likewise to represent their persons, *I say you are gods, and all of you the sons of the most high.*

The Jews were Gods most dear and best beloved Children, whom God is said *to carry, as a man is said to carry his child*, Deut. 1. As also, *to instruct them, as a man instructs his son*, Deut. 8. *To have carried them about, and to have preserv'd them as the apple of his eye*, Deut. 32. Which in Latin is translated, *to have carried them about in his eys.* Nor did God only love them as a Father loves his children, but open'd likewise the bowels of his mercy to the Jews, like tender Mothers, who hugg their children close to their brests. Whom he is likewise said *to have carried in his womb; And if the Mother would be unmindfull of her Children, yet God would not be unmindful of the Jews*; Isay 49. What shall I say more of that friendship, wherein God was pleased to joyn himself to the Jews? *God was joyn'd to the Jews, and lov'd them.* Deut. 10. *The seed of* Abraham *my friend*, Isay 4. As also God calls Israel *his darling, his child of his household, his tender child*, Jeremy 3. Which that I may more nakedly and truly expound, God was tyed to *Israel* in that bond of friendship, by which *the soul of* Jonathan *was tied to the soul of* David, 1 Sam. ch. 18. and by such a one as God himself lov'd his belov'd Disciple. Therefore was *Israel* call'd, *the chiefest lover of the Lord*, Deuteronom. 32.

God is also call'd the Shepherd of *Israel*, and the

the Jews are call'd the Sheep of his Paſture: *We are the people of the Lords paſture, and the ſheep of his hands*, Pſalm 95. Which was certainly a great ſign of their Election: For a good ſhepherd knows the number of his ſheep, and calls them by their names: So God knows the elect, and reckons their number: *ſo God led the Jews with his rod and his ſtaff, and put them in a place of paſture, & brought them out by the waters of comfort*, Pſalm 23. Laſtly, there is no example of love, paternal affection, motherly dearneſſe, friendſhip and care; by which he choſe, lov'd, fed, cared for, and kept the Jews.

CHAP. II.

God King of the Jews. Jews the people of God. God the Lord of the Jews. Jews the ſervants of God. The Jews call'd holy. Call'd juſt. The Jews elected for an eternal people. Set apart from all the peopl of the earth, for the lot and inheritance of the Lord.

THat love with which a good King is mov'd towards his people, comprehends the affections of all other men. For a good King is Father, Paſtor, and Friend to his people; yea, head of his people, as the man is the head of the woman. And in that regard *Ieruſalem*, by which the people of the Jews is ſignified, and which is call'd the City of the great King, is Queen and Princeſſe, and Bride to that King, in holy Authors:

Therefore God is King of the Jewish people, and the people of the Jews are the people of their own King. And not only King, but God is the God of the Jews, in so far as as the Jews were Elected, and themselves anointed to be Kings, and insomuch as God is above all Kings, as Kings are above their Subjects.

But God became the God of the Jews, not only by Election and mind, but also by Covenant and paction often confirm'd and iterated: of which in another place we shall speak more at large; as in Deut. 26. *Thou hast chosen the Lord to be thy God, and the Lord hath chosen thee to day to be to him a peculiar people*; and in the 27 Chapter, *Thou art made this day the people of the Lord thy God.* Therefore God, as he is above Kings, and as he is a God not only good, but exceeding good, was mov'd towards the people of the Jews, with all those affections of love, compassion, and care above all the affections with which good Kings are mov'd towards their people.

That love by which the Lord chose the Jews to be his people, was with command and power, inasmuch as he was made both their God and King; Inasmuch, I say, as Kings govern their own people, and God governs and commands the Kings themselves; by which right and title God is called *King of Kings, and Lord of Lords.* But the Lordship and Government of God over the Jews, was with majesty and power, for their security and salvation, not of tyranny, to their ruine and destruction. God said to *Abraham,*

hem, Do not fear. Gen. 15. *I am thy defender, and thy very great reward.* As also Deut. 33. *Blessed art thou Israel, who is like to thee? a people who art sav'd by the Lord, who is the shield of thy help, and the sword of thy glory.* Therefore Gods chief rule and government was over the Jews, for which reason he is called the *Lord God* of the Jews, and the Jews were called the people of God, a peculiar people, and the Lords own Inheritance. A people, in respect of God, by right of government, and Kingly power. A propertie, in respect of the Lord, and by right of Lordship. By which signification also the Jews are called the lot and inheritance of the Lord; *Israel my inheritance*, Isay 19. To a part of which they come as servants, and for which cause the Jews are call'd the servants of God. *The seed of Israel my servant.* Chro. 1. 16. *I have said to thee Israel thou art my servant*, Isa. 14. And Psalm 123. *Behold, as the eys of the servants are in the hands of his master, as the eys of the handmaid in the hands of their mistresses: so are our eys towards the Lord our God.* Where observe, that God is *Lord and Mistresse* of the Jews, as he was before their *Father and Mother.* It is so ordinary to call the Jews the propertie, lot, and inheritance of the Lord, his servants, his vineyard: as also his vessels, his household-stuff, and whatsoever comes under the compass of inheritance and Lordship. I say, all these things are so frequent in holy Scripture, that if I should stay longer in rehearsal of them, I should lose time.

God was bound to the Jews; and as it is in the 7. Chapter of Deut. *God was joyn'd to them*, he

chus'd and lov'd them, that in requital the Jews might chuse God, be joyn'd to God, and entirely love God. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength*, Deut. 6. Yea, which was the greatest relation, sympathie, and tie of friendship betwixt God and the Jews, God exalted the Jews to a name, to a praise, and to a glory, that they might be honoured by those, who were renowned, commended, and glorious. Praise becomes the upright, Psal. 33. *As a girdle cleaves to the loyns of a man: so have I joyn'd to my self all the house of Israel, that it might be to me a people, a renown, a praise, and a glory.*

But first of all, the Lord call'd the Jews unto holinesse, that he might be sanctified by those that were holy. *Be ye holy, as I am holy. You shall be holy unto me, because I the Lord am holy*, Levit. 20. and Exod. 19. *You shall be to me a Kingly Priesthood, and a holy Nation.* As you also may read every where the Jews anointed and elected to be Kings, Priests, and Prophets; which are most exquisite and choice names of holinesse.

Because the Jews were elected unto holinesse, they are commonly called a *Holy Nation*, and a *Holy People* in the Bible; yea, and simply *holy*. In which St. *Paul* is to be understood, *Eph.* 3. where, speaking of himself, he says, *To me the least of the Saints*; that is, to me least of the Jews. For *Paul*, who was a great example of Christian humility, was not such a one, as in regard of his sanctity would boast himself a Saint. So must you likewise

likewise understand that, Acts 16. *That the nations may receive their lot amongst the Saints*; that is to say, that the Nations may become partakers of the blessing and election of the Jews for the Saints in that place are the Jews. That lot, and those Saints, the Apostle *Peter* hath expounded in his 2 Epist. Chap. 1. *Peter*, sayes he, *the Apostle, to those who have their lot with us in the common faith which is in Christ.* But *Peter* wrote to the Gentiles, who had the same faith with the Jews, the same blessing, the same election in Christ; for which cause, St. *Peters* Epistles are call'd General Epistles. To this adde what *Paul* wrote to the Gentiles the *Colossians*, chap: 1. *Giving thanks to God, who makes us worthy of a part of the lot of the Saints, in light.* The Apostle makes himself a gentile of gentiles, when he writes, *who made us worthy. In the light*, was meant, *the same Christ* mentioned by St. *Peter*. Further, these things are clear'd by St. *John*, who was himself a Jew, in his general Epistle, or in his Epistle written to all the Gentiles, Chap. 1. *That you may likewise have fellowship of blessednesse with us. With us*; that is, with the Jews. Therefore the Jews are holy, and the Nation unholy, or the Gentiles. Psalm 33. *Judge me, O Lord, and judge my cause against the unholy Nation*; That is Gentile, and not Israelitish.

For that holinesse from which the Jews were called holy, the Lord taught his people, as also for that *he gave his word to Iacob, and his judgements to Israel.* And in that regard that the Jews were called to the justice of God, they were called a

just generation, Psal. 14. *The Lord is in the just generation*, that is, the Lord is in the nation and generation of the Jews. The Jews were likewise called simply just, in which sense take those words of the Wife of *Pontius Pilate* advising him not to meddle with Christ. *Have nothing to do with that just man*, as likewise that of *Luke*; *And the Jews observing, sent deceiptfull men to take him in his speech, by pretending to be just*, who should feign themselves *just*, that is Jews, to whom, as the Priests and Scribes believed, Christ would easilier discover his opinion of not paying tribute to *Cæsar*: As likewise the Histories of the Jews are called *the Books of the just*, Josue 10. *Is it not written in the books of the just*, that is to say, in the books wherein the acts of the Jews were written.

For that cause also was God so intimate with the Jews, that he entrusted them with his laws and decrees, that they were admitted to the secrets of God, that they were called *a wise and understanding people*. Deut. 4. *Nor was there any other Nation so honourable, which had those Ceremonies, just Judgements, and the whole Law*. In the same Chapter: *What is all flesh that it should hear the voice of the living God, which speaks out of the fire, and can live*, cries out *Moses*, Deut. 5. where observe the prerogative of the chosen Jews, and of the second creation of men, which is not granted unto flesh, that is to say, to the first creation; for flesh & the first creation consumes at the hearing and sight of God, here the same *Moses*, in the same Ch. *Behold the Lord our God shews unto us his Ma-*

jesty and his greatness ye have heard his voice from the middle of the fire, & we have found this day that a man can speak with God and live. The holy Prophet could not be satisfied thinking upon the beginnings and first fruits of the Jews regeneration, what should be their full election, by force of which they received the fery words of God into their eyes and ears, and by which they shone and did not burn with that holy lightning. *Enquire of the days of old which were before thee, from that day on which God created man upon the earth, from the height of heaven to the foundation of it, if at any time there was such a thing done, or was ever known, that a people should hear the voice of God speaking out of the middle of the fire, as thou hast heard, and liv'd.*

Hence it is that they were the chief and choice in Gods esteem, that the Jews were called *a Nation drawing near unto God,* that they were stiled *a great Nation, nor that there was any other Nation so great, which had Gods drawing near to it.* Ch. 4. For this cause you shall read, *That God carried them upon Eagles wings.* Exod. 9. and very often, *that he freed them, and took them with a strong hand, and stretched out arm. What Nation is like thy people Israel, for whom thou hast done so great and horrible things upon earth to redeem them.* Sam. 2. Chap. 7. And that was the matter that God appointed the Jews to be the head, and not the tail of the Nations.

Nor did God only chuse the Jews for a time according to the distiny of empires and people, but God did chuse his people for ever. *Thou hast con-*

firm'd Israel to thy self for an eternal people. As *David* prophecies, *Sam.* 2. *Chap.* 7. And many things to that sense we read in the Prophets, which I must handle another time, and which was a special token of their election. The Lord would not have the Jews defil'd by mixture of Nations, *but set them apart for an inheritance out of all the Nations of the earth*, 1 Kings Chap. 8. *I have set you aside from all people, that you might be mine*, Lev. 20. Hence it is that God is said to have hedg'd, enclos'd, and as it were with a wall of fence, surrounded *Israel* his possession, his land, his vine. Hence it is, that the Church and the *Israelitish* Spouse is called *a fenced garden*, and a *sealed fountain* in the *Canticles*, least being plac'd in the high way, it might be trodden by passengers; nor the South wind spoyl her flowers, nor the Boar spoil her waters. Because the Nations were not partakers of that mystical Election, by which God had elected the Jews. Neither would God that the Jews should enter into fellowship with the Nations, either in body or mind, either in Matrimony or Religion, either in civil affairs, or in divine. *Thou shalt not enter into a league with the Nations, or joyn thy self in marriage with them.* Deut. 7. *Thou shalt not give thy daughter to his son, nor take his daughter to thy son*: that the Jews might not be mingled with other Nations, who taught the worshipping of Idols.

CHAP.

CHAP. III.

To the elected Iews, an elected Land was given. A holy Land, becauſe the Land of the holy. And the land of Promiſe, becauſe it was promiſed with an Oath to the Fathers of the Iews. A deſcription of the Holy Land. That was a choice Land, not of its own nature, but according to the pleaſure of God, who bleſs'd and chus'd it. The land of the Iews. And for the Iews only to dwell in.

TO the elected Jews God gave elected ground, which was likewiſe called *holy*, becauſe the Land of the Holy. That there is elected and bleſſed earth; as likewiſe rejected and curſed earth, is witneſſed in the Epiſtle to the *Hebrews*, Chap. 6. *A land*, ſays he, *drinking the ſhower that comes upon it, and bearing ſeaſonable fruit to them who tills it, receives a bleſſing from God; But that which brings forth thorns and bryars is rejected, and almoſt curſ'd, the end of which is to be burnt.* Which the Goſpel according to St. *Matthew* expreſs'd in theſe words, Chap. 13. *God loves not that earth which is in the way*, (that is, commune, trodden, and unclean) *nor that which is full of briars: but he loves good ground, in which the ſon of man may ſow good ſeed.* Nor am I ignorant, that theſe things are allegorically ſpoken of the hearts of the Elect; but we muſt likewiſe know, that Chriſt here meant literally the Holy Land, in which the ſanctified Jews (who are meant by good ſeed) ſhall be ſown by Jeſus Chriſt; which ſowing, we

ſhall

shall have occasion to set forth more at large.

That the Land of *Canaan* which the Jews inhabited, was that choice blessed earth, and belov'd of the Lord, is set down in the 8. of *Deuteronomy*, where *Moses* call'd it, *A Land of rivers, waters, and fountains: in the fields of which, should break out pools of water. A Land of corn, barley, and vines, in which grow olives and pomgranats. A Land of oyl and honey, where the Iews should eat their bread without want, and should enjoy abundance of all things.* A Land, which *Ezechiel* Chap. 20. calls, *An excellent Land amongst all Lands, and chief of all Lands.* Which therefore God call'd a high land, Deut. Chapt. 32. *God hath plac'd Israel upon a high land, to eat the fruit of the field, to suck honey out of the rock, and oyl out of the most hard rock, butter from the heard, and milk from the sheep, with the fat of the Lambs and Rams of the sons of* Basan, *with the marrow of wheat, and that he might drink the most choice blood of the grape. Canaan* was call'd a *high land*, not for the lying of it, for it is a Valley according to that in *Numb.* 14. *The Canaanite and Amalekite dwell in the valleys*; which he had said in the former and thirteenth Chapter, *By the Sea, and near the streams of Iordan.* For which cause *Esdras* called that Land a *Furrow*, Book 4. cha. 5. *Thou hast*, saies he, *of all the world chosen one furrow*, that is, *Canaan*, which is a valley. Therefore it was called high, for its fruitfulnesse, and the excellency of goodnesse, by which it was advanced above other Lands.

The Land of *Canaan*, was likewise call'd *The Land of Promise*: because God by a peculiar Covenant

venant promis'd it to the Fathers of the Jews, It is written *Gen.* 12. That God appeard unto *Abraham* when he came into the Land of *Canaan* to which he led them by the hand, and said to him, *To thy seed will I give all this Land.* And in the 15 Chapter, *In that day the Lord made a Covenant with* Abraham, *saying, I'll give this Land to thy seed.* This promise was confirm'd to *Isaac*, the son of *Abraham*, 26. Gen. in these words, *Abide*, saies the Lord, *in the Land which I shall name to thee.* That Land was Canaan, *For to thee and to thy seed will I give all these Lands, fulfilling my Oath, which I sware to thy Father.* Thirdly, this was likewise confirm'd in *Jacob*, the son of *Isaac*. *The Land wherein thou sleepest*, sayes the Lord, *I will give to thee and to thy seed.* Hence that 104. Psal. *Remember for ever the Covenant of his Speech; which he ordain'd for a thousand generations, which he promis'd to* Abraham, *and his Oath unto* Isaac, *which he appointed* Jacob *for ever, and* Israel *for an everlasting Covenant, saying, to thee will I give the Land of* Canaan, *the lot of thy inheritance:* God declar'd this Oath himself more openly, *Exod.* 4. *I have made a Covenant with the* Israelites *that I should give them the earth, over which I lifted up my hand, that I might give it to* Abraham, Isaac, *and* Jacob, Psalm 104. *Canaan* is call'd *The lot of* Israels *inheritance.* According to which signification, the people blessed God, *Psal.* 16. *Because their lot had faln in a fair ground.*

That Land of Promise, Oath or Covenant, which commonly and improperly is call'd *Canaan*, because *Canaan* was only a region or a Province

of

of it. I say, that Land God describes to *Abraham* in the 15 of *Genesis*, *I will give thee this land from the river of* Egypt *to the great River* Euphrates. And of this God spake to *Jacob* in the Vision of the Ladder, *Thou shalt be stretch'd out in it from the East to the West, from the South to the North.* These degrees are mark'd out in length and bredth, *Exod.* 23. By these words, *I will put thy bounds from the Red sea to the sea of* Palestin, *from the desert to the River.* To which, adde that of the 89 Psalm. Understand also by this red Sea, not of the Gulf of *Arabia*, but all that length of the Ocean which is saild about from the Gulf of *Arabia* to the Gulf of *Persia*, which is either the red or *Erythræan* sea, or more properly the *Idumæan*, from *Esau* or *Edom*, whose posterity inhabited the borders of that Sea, which in the Hebrew is *Edom*, in the Greek *Erythræan*, in the Latin *Red*, from whom this Sea took its name, not from the colour, but deriv'd from the first Prince. Adde likewise Psalm 89. *I will put his right hand in the Rivers.* Understand those rivers *Nilus* and *Euphrates*, according to *Genesis* before-cited, Chap. 15. *I will give thee this Land from the river of* Egypt *to the great River* Euphrates. *Nilus*, by excellency, is the River of *Egypt*; For although in the borders of *Egypt* and the Holy land there is found a little stream, which is called *The River of Egypt*, and *the River of Nile*. Yet understand the *Nile* it self, that the borders of the Holy Land may be fair and large, from a very great river to a great river, from *Nilus* to *Euphrates*, And take *Nilus* here, not as it divides *Africk*, but

the

the mouth of the Sea of *Alexandria*, into which *Nilus* flows. This mouth of the Sea of *Alexandria*, is call'd *Nile*: becauſe this Sea is ſaid to be changed into *Nile*, and to receive the colour and taſte of *Nile* it ſelf, where the Sea here with ſeven mouths diſgorges it ſelf into the Sea; ſo *Lucan* in the end of his firſt book.

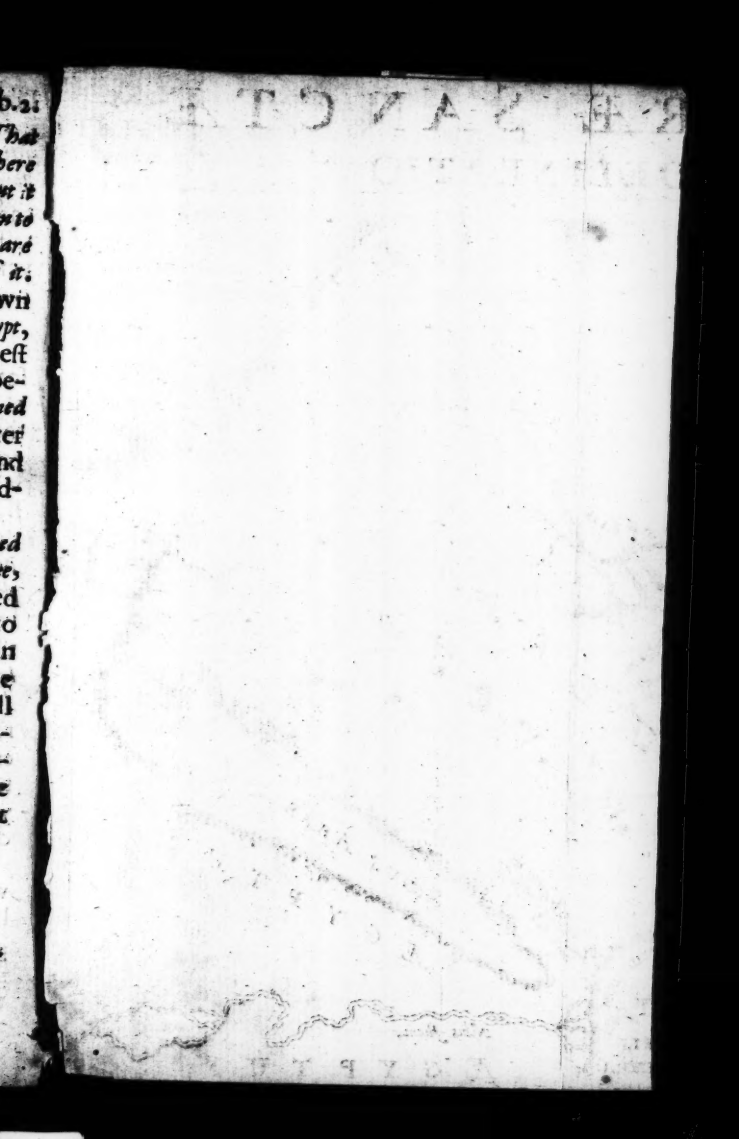
Where by the famous Nile *the ſea is changed.*

The deſert is ſtretched from the border of the ſea of *Alexandria*, & continued along by the border of the gulf of *Arabia*, wch by a name largely taken the Hebrews call *the flood of Egypt*, where it diſgorges it ſelf into the Red Sea, and that is it which is meant in *Exod.* 23. *I will put the bounds from the deſart to the River.* That is to ſay, from the Border of the Sea of *Alexandria*, which is *Nile*, and the Border of the gulf of *Arabia*, to *Euphrates*, wch is here ſimply called the River. Theſe bounds then were appointed to the Holy Land: the Red Sea, which is the Ocean & the Sea of *Paleſtine*, which is the Mediterranean; on one hand, *Nilus*; and *Euphrates* on the other. And here really was that fenced Garden of the Jews: nor could there be one better fenced, then one environed with two Seas, and two great Rivers. That you may not onely imagine, but ſee plainly this deſcription, I will here inſert the Map of it.

Firſt you muſt take notice, That as the Jews were not choſen according to their own deſert, being made of that common clay, but of the meer grace of God. So the Land of the Jews was good, and choſen not of its own nature, but of the pleaſure of God, who bleſſed and choſe it, which

which *Moses* tells us in *Deuteronomy* 11. *That Land*, sayes he, *is not like the Land of Egypt, where after the seed is sown, they dig rivers to water it, but it is of hills and fields, expecting rain from heaven to water it, which thy God visits alwayes, and his eyes are upon it from the beginning of the yeer to the end of it.* Therefore that ground was fertile not of its own nature and disposition, as the Land of *Egypt*, which is accounted of all Nations the fertilleſt upon Earth: but becauſe God had bleſt it, becauſe he gave it rain in his own time, and *opened to it his good treaſure*, as it is *Deut.* 29. and Chapter 33. *becauſe the heaven mixled with rain upon it:* and that I may end in a word, becauſe God deſcended moſt upon it.

God *provided* that eleſt earth *for the elected Jews, Ezech.* 20. *That Iſrael might dwel in it alone, and without fear*, Deut. 33. That is, undefiled with admiration of Nations, which aſcribe to that chief right of election what we handled in the former Chapter, in which God ſet aſide the Jews for a peculiar people and Nation, out of all the peoples and Nations of the earth, whom being choſen for his portion and the lot of his Inheritance, he likewiſe placed in a choice Land, that they might inhabite it alone without fear.



TERRÆ S
DELINE
ASSYRIA
ASSYRIA
Tigris flavius
Euphrates flavius
TER
SAN
NATO:
LIA
PARS
Pontus Euxinus Pars
MARE PALESTINUM
Cyprus
MARIS
MEDITERRA:
NEI PARS
Flumen Aegypti sive
Venus Nili

SANCTÆ

INEATIO.

CHAP. IV.

Jerusalem the holy City of the holy Land, the Temple placed in Jerusalem, *on the forked hill of* Sion. *Eternal hills. The City of* David. *The City of the great King. Of the Kings of the Jews.*

Jerusalem, which was chief of the Cities of the Holy Land in greatness and election, advanced its Head above the rest, & was called *the Princess of the Provinces*, in the first of the *Lamentations* of *Jeremiah*, which God had peculiarly chosen out of all the Provinces and Cities of *Israel*: it was called *Jebus*, which is, *a treading under foot*, when it was numbred among the Cities of the Nations: but being chosen, and made a City of the Jews, it was called by God *Jerusalem*, that is, *The sight of peace*, Baruc. 5. *Her foundations are in the holy mountains, and glorious things are spoken of her*, Psalm 87. For that called the faithful City, a City holy and elected, and adorned with other great Titles, well known in holy Writ.

The Temple placed in it, was adorned with an Elogy of most choice holiness, *I have chosen and sanctified that place, that my name may be there for ever; and my eyes and my heart continue there alwayes*, 2 Chron. 7. That Temple was built upon the Mount of *Sion*; *God laid the foundation of the mount Sion for everlasting*, Psal. 48. Hence those eternal Hills, *Deut.* 33. as also, *Genesis* 49. which are probably those two on the forked Hill of *Sion*; upon the which the Temple of the Lord was built, as likewise

wise the City of *David*, or of the King: for which cause, *Jerusalem* is said to be built upon the holy Hills, *Psal.*87. now cited.

It was called *The Temple of the Lord, the rest of the Lord*, and *his foot-stool, the place of the Throne of God, the place of his footsteps, where he dwells in the midst of the sons of Israel*, Ezech. 43. for which cause the Hill of *Sion* is called the City of God, because God dwelt in it. *God is great and very highly to be praised in his City, in his holy hill: This God is our God for ever*, Psalm 48. *Our God is onely excellent in Sion*, cries out *Isaias*, in the ravishment of his Spirit, Chap.3. onely that is cheifly, by excellency and beyond all others excellent. In which sence, that Hill is likewise called *a fat mountain, and curdled*, Psalm 68. For all the rest of the Land of *Canaan* and *Jerusalem*, flowed with the milk of election and sanctity of the Lord: but the Hill of *Sion* was the cream of that milk, that milk thickned and curdled, a fat cheese pressed out of the milk of the election and sanctity of the Lord: but that City was likewise called, *The city of the solemnity of the Jews*, Isay 33. Because all the Jews met there to pay their Vows and Sacrifices to God; as also, for their solemn joy and festivals, according to the command of the Lord, *Deut.*12. *In Sion you shall be joyful before your God you and your families, in all wherein the Lord shall bless you: there you shall feast before the Lord your God, you, your sons, and daughters, and your Levites: there shall be the rest of the Lord, and your rest.*

The Temple and *Jerusalem* are for the most part

part joyned, 2 *Kings* 12. *In this Temple and in Jerusalem, will I put my name for ever.* And in Joel, *In the hil of* Sion *&* in Jerusalem *there shall be salvation, he that calls upon the Lord there shall be saved.* We must hear the Prayer of *Solomon*, wherein he attests God in the behalf of *Jerusalem* and the Temple, Kings 1. Chap. 8. *Whersoever*, said he, *thou shalt send thy People, they shall pray to thee towards the City which thou hast chosen, and towards that house which I have built to thy Name, and thou shalt hear their prayer in heaven.* More I will say of the holy and chosen Land of *Jerusalem*, and of the Temple of God, when I shall speak of the return of the Jews, which shall be their full Election.

In the top of the hill of *Sion* stood the Palace of the King, which was called *The City of David*, and which the Lord himself call'd *the City of the great King*. Of this *David*, and of this great King we shall afterwards have a great discourse. In the mean time, we must speak something of the Kings of the Jews, who sat upon the high Throne of the City of *David*, of whom this was the original. We said before that the Lord God was King of the Jews. A God, to help them with heavenly assistance. A King, to stand for them in the battel, to advance the shield, draw the sword, and put to flight the enemies of the Jews. But because when the Jews began to be very stiff-necked it often came to passe, that God turn'd from them, and going from them, as the Gospel speaks, continued long absent; then the Jews, without a King and a Defender, were open to the incursions of

their enemies, who spoyl'd them, and most cruelly did destroy them utterly. They fearing lest this might again befall them when *Samuel* their Judge was dead, as also his Sons not walking in his ways, requested a King, *who might judge them according to the manner of other Nations, who might go out before them, and fight their battels for them.* Which troubled *Samuel*: Nor did the Lord slight the Petition of the Jews. *Hearken to them in all that they say to thee; for they have not rejected thee, but me.* Sam. 1. Chap. 8. Which open thus, I was, saith the Lord, God and King of the Jews by Covenant; And I appointed thee, O *Samuel*, by that Kingly power which I had over the Jews, and thy sons to be their Judges: Therefore, having rejected thee and thy sons from being Judges, they have not rejected thee, but me, who appointed thee. And in that wherein they trespasse against thee, they more hainously and grievously trespassed against me; For in this they plainly discover'd their thoughts, how little confidence they have in me, and how weakly their hopes are fix'd upon me. But because they are so unbeleeving, and hardned in the foolishnesse of their hearts, *Harken to them, and set a King over them.* Yet truly God had promis'd before in the desert, that he would set a King over the Jews, *Deut.* 17. Yea God had promis'd the Jews Kings, at what time he blessed *Abraham*, and the Jews in *Abraham*, *Kings shall come out of thee.* And *Jacob* prophecying, and in his sons blessing all the Jews, *The Scepter shall not depart from* Juda.

CHAP.

CHAP. V.

The Gentiles elected in the Jews by a mystical election. Esteem'd the sons of God, because elected in the Jews. And grafted in the Jews.

After we have spoken of the election of the Jews, it is fit that in order we should speak of the election of the Gentiles, which sprang from the Jews, as our Lord Jesus Christ himself most openly expresses to the *Samaritan* Woman, in the fourth Chapter of the Gospel according to St. *John*, *Salvation is by the Jews.* But that which God the Son told this Gentile woman, God the Father long before promis'd the Fathers of the Jews, *first to Abraham*, Genesis Chapter 12. *All the kinreds of the earth shall be blessed in thee.* Then in the following Chapter, *That all the Nations of the earth should be blessed in* Abraham, The Angel which was the Lord himself, did bear witnesse. Likewise this promise gave God unto Isaac, *In thy seed shall all the Nations of the earth be blessed*, Gen. 26. And to Jacob, Chap. 28. *All the nations of the earth shall be blessed in thee and thy seed.* Therefore it appears, that in the Fathers of the Jews, and in their seed, and in the Jews themselves, all the *Kinreds*, all the *People*, all the *Nations*, and *Tribes* of the earth were to be blessed, but these Kinreds, Nations, People and Tribes, we shall meerly call those Gentiles, which are without the Kinred, Nation, People, and Tribe of the Jews.

That bleſſing by which the Gentiles were bleſſed in the Jews, is, The election of God in myſtery: which was firſt proper to the Jewes, and which by derivation and participation was from the Jews powr'd upon the Gentiles. Therefore, if God have preferr'd the Jews in a myſtical election; let the Gentiles have next place with him in the ſame election. But by no nearer title did the Jews cleave to God, than by this; that they were the firſt-born in this myſtical Election. That myſtical begetting of the Jews, was a kind of a myſtical nature, by which the Jews were acknowledged as natural Sons. For which, *God is ſaid to have carried them in his womb*, Iſa. 46. To which portion or degree of nature, becauſe the Gentiles were neither called nor choſen, adoption was granted to them, which is an imitation of Nature; by which being adopted into the family of the Jews, they were eſteem'd the Sons of the Jews, not according to fleſh and nature, but according to that adoption which is perfected by myſtical nature. I ſay, by that ſame election, by which the Jews are the Sons of God in the firſt degree of nature, and by which the Gentiles adopted in the Jews, are called the Sons of God: but becauſe they come in by a ſecond degree, by adoption, are onely call'd and eſteem'd adoptive Sons. In which ſenſe St. *Paul* is to be underſtood, *Eph.* 1. where he ſays, *That God did predeſtinate*, or chuſe, *the Gentiles into the Election of the ſons of God*; that is to ſay, of the Jews.

The Gentiles were adopted into the family of the Jews by that myſtical election; at which time

time they were made the ſons of *Abraham*. And they were made the ſons of *Abraham*, when *Abrams* name was chang'd, and inſtead of that, he call'd *Abraham*; and then when *Abram* was made Father of the Gentiles. *Thou ſhalt be called* Abraham, ſayes the Lord to *Abram*, Gen. 17. *Becauſe I have appointed thee father of many Nations.* *Abraham* was made father of the Gentiles, by the ſame right as the Gentiles were made ſons of *Abraham*, and ſons of the Jews in *Abraham*. St. *John Baptiſt* meant that election, where reproaching the Jews, he affirms, *That God out of theſe ſtones could raiſe up ſeed to* Abraham. For he can raiſe up ſtones, who can *call things that are not, as if they were*; as to this purpoſe St. *Paul* ſpoke, *Rom.* 4. That is to ſay, who can call men out of ſtones, and turn the ſtones themſelves to be men: ſtones, I ſay, that are diſtant from men in the whole ſcheme of animals: I ſay, God, that could doe theſe things, which are without and beyond nature, could likewiſe adopt Children to *Abraham*, which is an imitation of nature.

Adoption, ſayes he, is an holy thing, which imitates the benefit of nature: But by how much truth is more holy than Imitation, by ſo much is nature more holy than adoption. Nature and adoption make ſons, nature true ones, adoption feign'd ones. Adoption transfers men from one Family to another, and from one name to another. It changes the kinred, which is fiction and imitation; but cannot change the bloud, which belongs to nature and truth. But neither can a-

doption alter the condition of the linage. As for example, it can make ſons, but of libertines cannot make free, or of ſervants freemen. The myſtical adoption is otherwiſe, by the force of which, the nature of the Gentiles is turn'd into the nature of the Jews. That which is imitation of nature in civil adoption, is nature it ſelf in the myſtical: And truth, whoſe image is pretended only by the Law, is by the myſtery of this adoption really begotten. Therefore the Gentiles change both their kind and their linage by adoption, and tranſlation into the Nation and family of the Jews. And becauſe they change their ſtock, they change likewiſe the condition of their ſtock; for the Gentiles become by that adoption not only ſons, but of ſervants free-men, and free-born. For all the efficacie of this adoption, is to liberty: and all ſuch who by right of that adoption come to a part of the liberty of the ſons of God, claim a liberty.

That myſtery, is the force and power of the Spirit of Chriſt, by which the Gentiles are changed into ſpiritual Jews, and into the true ſons of *Abraham*, not according to the nature of the fleſh, but according to the nature of Promiſe and Spirit, which is the true adoption and election of the Gentiles. Yea, Promiſe is that election, by which alone the Jews are what they are; by which the Jews themſelves are the ſons of *Abraham*, true Iſraelites, and true Jews, not according to the fleſh, but according to Promiſe and to Spirit. *For all thoſe that deſcended of* Iſrael, *are not* Iſraelites, *nor thoſe who are the ſeed of* Abraham

all

all his sons: but in Isaac *shall thy seed be call'd; that is to say, not the sons of the flesh, or the Jews, but those that are called sons of the Promise in his seed,* Rom. 9. I say, that promise is it which makes true Israelites, and true sons of God. But also the Jews without that shall lose their own family, which is Gods, and their father *Abraham*, they would leave off to be what they are, and of Jews become Gentiles, and by cross-changing of their kinred, of sons of God become sons of men.

The Scripture more significantly expresses this conversion of the kinred of the Gentiles, into the kinred of the Jews, where it affirms them not only to be adopted, but ingrafted in the Jews: That as a branch which is grafted grows to be one with the tree wherein it is grafted, whether it be grafted by plaistring, or incision. I say, as by incision one tree is chang'd into another, and of two arises one: so the Gentiles by ingrafting become one with the Jews: as also by force of that ingrafting are chang'd to be the very Jews, and so from two Nations are made one people of God.

Besides, there is a difference betwixt grafting of one tree into another, and grafting of the Gentiles into the Jews; for an unfertil tree ules not to be grafted in an unfertile one, nor a wild one on a kindly and right stock; but the branches of the Gentiles, barren of holinesse, were grafted in the Jews, who were holy, and fruitful in holinesse of works, and those wild ones, implanted in the right and manur'd stock. Which St. *Paul*

hath taught us, *Rom.* 11. where he compared the Gentiles to a wilde Olive, but the Jew, in which the Gentile is engrafted, to a good and right Olive. Likewise Saint *Paul* in that place made that wild Olive partaker of that juice and fatness which is in the true Olive. Therefore the Gentile being sanctified, or this wilde Olive turn'd into a true Olive, may well wonder at the new fruits of his works, his new sap, which is none of his own.

CHAP. VI.

Gentiles different from the Jews in Kinred and Original, in as much as they are ingrafted in them. Gentiles called Atheists, because without a God: called simply men, and Sons of men, and foolish, wicked, &c.

WE shall prove the Gentiles different in their Original from the Jews, both by their adoption, and by their engrafting in the Jews: for adoption concerns strange Families; and trees of several kindes are grafted one in another. Nor am I ignorant, that Kinred by the Female side, and Colens might be adopted for Sons: but we must observe, that Saint *Paul*, Ephes. 2. set down the Gentiles that were received into the Family of the Jews, *strangers*, *aliens*, *unknown*, *far distant* from the Family of the Jews; which in that place the Apostle calls a Commonwealth; and in regard of that, calls the Gentiles their fellow-

low-Citizens with the Saints, that is to say, of the Jews. But this Commonwealth, so to be understood, as that the Jews and the Gentiles are both the Domesticks and Sons of God.

I know likewise, that in Trees of the same kind sweet are grafted in sweet, and true stocks in true ones: but you must take notice, that in *Rom.* 11. Saint *Paul* has a two-fold grafting, according to Nature, and against Nature. The Apostle has given us in that place one example of grafting, *according to nature*, when he sets down that by which he tells us, the Jews shall sometimes be again grafted in their own Olive. Again, he has given us an instance of grafting against Nature, when the Gentiles are grafted in the Jews: *That against Nature*, he calls this, when the Gentiles, different in original from the Jews, against the Nature of their stock, were grafted the wilde stock in the tame one. Nature then, which is the Original and Linage of the Gentiles, is different and not the same with the Original and Linage of the Jews.

And by no more distinguishing & congruous difference could the Gentiles have been noted different in stock and Original from the Jews, than by such a presupposition which grants the original of the Gentiles, or of the first men to have had such a beginning as was determinable from *Adam*, and accounts them created many Ages before *Adam*; and, which again affirms, that the Jews were later, and created in their first Father *Adam*, from whom to us according to the vulgar account, there is no more then five thousand six hundred and seventeen yeers.

Yea,

Yea, you will ſay, If adoption admits onely, in imitation of Nature, the younger into the Family of the elder, according as Sons ought to be younger than their Fathers. What Monſter of adoption is that, by which, the Jews being younger adopted the moſt ancient Gentiles to be their Sons. And again, if in regard of the ſame age, a Tree is ſaid to adopt a graft: I ſay, if a tender and new plant is grafted in an old and ſtrong ſtock, what new manner of grafting is that, by which the moſt ancient Gentiles ſhall be grafted in the later Jews? and if you look upon the original, quite green. I anſwer, That the Gentiles in their Creation and Nature are indeed ancienter then the Jews: but the Gentiles are ſaid to be adopted into the Jews by that myſtical Election, not by Creation and Nature: of which, *Geneſis* gives a fair inſtance, where *Eſau* was elder, but younger in election.

The Apoſtle calls thoſe Gentiles, who according to my ſuppoſition were the men of the firſt Creation, *Atheiſts*, or *without a God*, in reſpect to that oppoſition by which that true God the Creator of Heaven and Earth: was not the God of the Gentiles, as he was God of the Jews; and, as the Gentiles did not enjoy him for their God, as did the Jews. And that was for this reaſon, becauſe God had diſcovered himſelf to the Nation of the Jews, and to them alone, but not ſo to other Nations: wherefore the Jews are called *The people of God*. Hence it is that God ſpeaks to them friendly, *Ezekiel* 34. *You are my flock, you are the flock of my paſture, you are my men.*

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The Jews are the men of God, *Let the Nations knows because they are men*, ſayes, *David*, Pſal. 19. The Gentiles are called *Men* ſimply, not *the men of God*; in that regard, becauſe at firſt being ſimply created, they could have no reliſh of God: for God is above men: and becauſe they could have no taſte of God, nor draw neer to him, they were without God, nor deſerved to be called the men of God. Wherefore men ſimply ſo called in holy writ, are meant the Gentiles: ſo in *Pſal.* 66. *Thou haſt put men over our heads*; that is to ſay, thou haſt ſet the Gentiles over our heads, which are to be underſtood of the Jews vanquiſhed by the Gentiles, to which refer that of *Jeremiah*, *Thou haſt given Iſrael to the Nations, and made him contemptible to men.* Where *Nations*, *Gentiles*, and *men*, are the ſame. *Iſaiah* exhorts the Jews, Chap. 51. *Fear not the revilings of Nations.* Then in the 6 Chap. of reſtoring the Jews, and putting the Gentiles to flight, *God*, ſayes he, *ſhall ſet the men a far off, and ſhe that was deſolate ſhall be multiplied in the midſt of the earth.* *Men* in that place, are the Gentiles, whom God ſhould drive out of the Land of the Jews, that the Jews might again be reſtored to it. But for the ſame reaſon, as the Gentiles were called *Men*, they were likewiſe called, *the ſons of men.* Of which, there is as many witneſſes, as there are Chapters almoſt in both Teſtaments: for which cauſe it will be here in vain to quote thoſe innumerable Autorities. The Gentiles were called, *the ſons of men*, by way of oppoſition, as the Jews were called *the ſons of God.*

Thoſe

Those Gentiles which were called Atheists and without a God, were called wicked, foolish, corrupt, abominable in their iniquities, *Psal. 9. Thou hast reproved the Nations, and the wicked shall perish*; that is, the Gentile. Again, in the *Psalm* 14. which is likewise the 53. *The fool hath said in his heart, That there is no God.* Which are to be understood of the Atheistical Gentile. *They are become corrupt and abominable in their iniquities. There is none that doth good. God looked down from heaven upon the sons of men, that he might see if there were any that understood and sought after God. They have all gone astray, they are become unprofitable, there is none that doth good, no, not one.* This was a lively portraiture of the Gentiles, because they are, and are simply called the sons of men, and have nothing in their Nature to seek or reach God. The Prophet mean'd the Gentiles in that *Psalm*, as it appears by the following Verse, *Will they not all know, who work iniquity, who devour my people, as one would eat bread?* Which could not be understood, but of the Gentiles devouring the Jews. I know that Saint *Paul* did cite this *Psalm* to shew that both the Jews and Gentiles were involved in sinne; but it is to be observed, that the Apostle in that Chapter did take the Jews, not as they were elected, but as they were simply men; as they were of the same peccant matter, and subject to be defil'd with the same sin.

The Psalm calls the Gentile here *foolish*, which

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the Psalm 92 calls *a fool*. *The foolish man shall not know, and the fool shall not understand these things.* Wherefore the Lord threatens the Jews, *he would provoke them with the foolish Nation*, Deut. 32. Which *foolish Nation* are the Gentiles, taken for a Nation opposite to the Jews, which is call'd a *wise Nation*. The Gentiles are call'd in this place *wicked, abominable in their iniquities*. Whom *Sam.* 2. Chap. 7. you may hear called, *The sons of iniquity*. *The sons of iniquity shall not afflict the Jews as before*. This is written in the 1 of *Chron.* Chap. 17. *The sons of iniquity shall not tread upon them, as at the beginning*. By which it is meant, that the Jews shall sometimes shake off the yoke of the Nations; For the sons of iniquity are in that place the Gentiles. So understand that in the 24 of *Acts*, where *Paul* says this of himself to the Jews, *Having*, sayes he, *hope in God, whom they also expect the resurrection of the just and the unjust*. By the just, understand the Jews. By the unjust the Gentiles: for so meant the Apostle of the Gentiles, that the Gentiles should be partakers of the blessings of the Jews, according to the faith of the Jews; and they should be partakers also of the resurrection of the Jews, according to the belief of the Pharisees. Which the Pharisees did expect, and which St. *Paul*, according to the doctrine of the Gospel foretold should be common to both Jew and Gentile. You shall hear the Jews standing on the bottom of their election, for a different reason, not call'd wicked, but the worshippers of the true God; not unwise, and foolish, but wise, holy, and uncorrupt;

just,

just, not abominable in their iniquities, in all holy writ.

CHAP. VII.

That the Gentiles are called Sinners.

IT is likewise common in both the Testaments, that the Gentiles are are call'd *Sinners*, by way of opposition, as the Jews are call'd holy and just. This was Gods intention, that the Jews might be turn'd away from the fellowship and customs of the Gentiles. Therfore *David* calls him *Blessed, which had not gone into the councel of the ungodly, and had not stood in the way of sinners; but whose will was in the Law of the Lord.* That is to say, he thought that Jew blessed, who had not betaken himself to the Gentiles; but had stood close in his estate of Jewish election and sanctity; who was a Jew, not according to the flesh, but according to the Spirit, and was constant in the meditation of Gods Law. For a Jew in this place, is he who is addicted to Gods Precepts: Gentiles called those who were wicked and sinners every where in the same Kingly Prophet, *Psa.* 37. *The sinner watches the just man.* And a little after; *The sinner watches the just man, and seeks to put him to death*; That is to say, the Gentile lies in wait for the Jew. For the sinner is the Gentile, and the just man is the Jew; yea, understand this whole Psalm of the Jews and Gentiles; for there is a perpetual opposition be-

betwixt the Jews and the Gentiles.

There is a remarkable place in the 85 Pſalm, of that mix'd cup, which God in revenge of the Jews, ſhall give at the end of time to the Nations to drink, and which the *Revelation* ſpeaks of, Chap. 14, & 18. *All the ſinners of the earth*, ſays the Pſalmiſt, *ſhal drink the dregges of it.* Which in its own place I ſhall ſhow to be underſtood of the Gentile, and in moſt places of the holy Scripture. The Pſalm 109. is likewiſe ſung of the laſt rejection and curſe of the people of the Jews: where you ſhall read among other things, *Appoint thou a ſinner over him*; that is, put the Gentile over the Jew, and let the Jew be the tayl, who was before the head.

The New Teſtament hath more expreſly taken notice of the Gentiles for ſinners; eſpecially St. *Paul*, in the ſecond to the *Galatians*, where he ſays concerning himſelf and Saint *Peter*, *We*, ſays he, *by nature are Jews, and not ſinners of the Gentiles*, which were by nature and original Jews, not Gentiles. To this adde what our Saviour ſays, *Luke 6.* ſpeaking to the Iews, *If you do well by them which do ſo by you, what thanks have you? for ſinners doe that likewiſe.* Sinners in that place are Gentiles; for it belongeth to a Gentile, and to humane nature, to do good to ſuch, as doe good to them. Yea, it is common to all other creatures to return a like for a like, which is a natural retaliation. *The Ox knoweth his owner, and the Aſs his maſters crib*, Iſaiah 1. It is a natural thing therefore to return thanks, and one good thing for another; but it is a ſupernatural

bleſſing

blessing to return a good deed for a bad. And God to this supernaturality invites his Jews. To these adde, that which follows in the same Saint *Luke* in the same Chapter; *If you lend to those from whom you hope to receive, what thanks have you? for sinners lend to sinners, that they may receive alike: but love you your enemies.* Which is the same, as if the Lord had said, The Gentiles lend to their Friends for usury and benefit: but O you Jews, my men, do not lend upon use to the Gentiles: but lend them freely, and without use and hope of gain. Yea, let all thy things be common to him, as to thy Friend, which is your duty, as being holy and elected in the Lord, and to whom it were base and shameful to emulate the deeds of the Gentiles, who were neither elected, nor holy.

The Jews thought Christ a Gentile, not a Jew, because he had healed a blinde man on the Sabbath day, in the Gospel of Saint *John*, Chap. 9. *This man*, say they, *is not from God, who regards not the Sabbath, but a sinner.* Which is as much as if he had said, This man is not a Jew but a Gentile: for the man from God or of God, as we said before, is the Jew; the sinner, the Gentile. It is likewise known, the Jews were wont to reckon Christ amongst Eaters and gluttons of the Gentiles, because he was a Friend of *Publicans and sinners*, and because he came into their houses and sat with them, as also, because he received Publicans and sinners. Both with the Jews are unlawful, either to enter into the Gentiles, or to receive them. Publicans and sinners are put together

gether in many places of the Gospel, because the Publicans or Farmers of the Customes, which the Jews paid to the Romans, were Gentiles or sinners amongst the Gentiles.

We must likewise consider the answer which our Saviour gave to the Jews when they enquired of his Disciples, why he sat and did eat with publicans and sinners: *I came not*, sayes he, *to call the just, but sinners to repentance*: which is, I came not to call the Jews, but Gentiles to repentance. For Christ did prophesie there should be a call of sinners and Gentiles, of all such as would hear his voice, and a rejection of the sinners and Gentiles of all such which would not hear his voice. Like to this is that *Mat. 26. The Son of man shall be betrayed into the hands of sinners*: for the Son of man was betrayed into the hands of men, or sinners, or Gentiles, which is the same; that by the Romans, who were Gentiles, and not by the Jews, he might be condemned and crucified.

Moreover by this observation of sins we excellently finde the meaning of that place to the *Galathians*, Chap. 2. where you shall read this, *But if desiring to be justified in Christ, we be found sinners, is God the Author of sin*, &c? Which you must thus open and understand, But if we Jews desiring to be justified in Christ: for here he discourses of the Jews who would not live after the manner of the Gentiles. If we Jews, sayes he, desiring to be justified in Christ, the God of the Gentiles, are found to be Gentiles, that is, to degenerate into sinful Gentiles, shall Christ be the

cause that we, contrary to the Command of God, have departed from being Jews to be Gentiles, that leaving the Law of God, we have turn'd to the Councel of the ungodly, and walked in the way of sinners? God forbid, sayes the Apostle, that we should think any such thing. For Christ is not the cause of the Gentiles sins, but of Faith. which Gentiles, who believe in Christ, have in Christ. Christ destroyes the sins of the Gentiles; but is the Author of Faith to the Gentiles, and wakens that Faith which he revealed to the Nations, of sinners, then in name; but elected through Faith, and called to the holiness of the Jews. What then, if we be called Gentiles so long as the Faith of the Gentiles, is inherent in us; and we are justified by Christ the God of the Gentiles.

CHAP. VIII.

Gentiles called children, little ones, and poor.

WE must very attentively observe that which we read in the 9 of the *Proverbs*, where Christ, the wisdom of the Father, speaks to the Gentiles, whom being made a man, he was afterwards to call, in these words, *My speech unto the sons of men, Understand, ye little ones wisdom, and ye foolish take heed.* Wisdom cried out, standing in the streets and high-wayes, speaking to the trivial, commune, and unclean Gentiles, and who are here openly meant, by *the sons of men*, and by the

the *unwise*, and likewise here called *little ones*. That voice which was heard from Heaven, which stirs up both Jews and Gentiles, gathered into one Church, *Rev.* 19. *Give praise to God you his servants that fear him small and great*, did mean these same little ones, that is, praise the Lord both Jews and Gentiles, as you were of old incorporal and unanimous, or as Saint *Paul* translates and reherses it, *Romans* 15. *Rejoyce ye Nations with his people.* But of the agreement of the Jews and Gentiles in praising of God, we shall speak more in its due place.

It is clear, that the Gentiles are called little ones, *Psalm* 64. *The arrows of the little ones are made their wounds*; that is, the Gentiles are wounded with the same Arrows which they shot against the Jews, according to the 35 *Psalm*. *The snare which the Gentiles have laid for the Jews, hath taken them, and they are fallen into the same snare.* Wisdom cries out, Chap. 1. *Ye little ones how long will ye love childishness, and ye fools those things that are hurtful to you, and fools hate understanding?* The little ones, fools, and unwise, in that place are the Gentiles, who stammer like Infants, who desire things hurtful to them, and hate the knowledge which is of God. *Solomon* calls those same little ones, evil and wicked men, Chap. 7. of the same Book, where he sayes thus, *I looked out of my window through the casement, and I see the little ones; I observe the foolish young man, who walks in the street by the corner, walking in the dark when it's almost night.* Understand those little ones here, not such are borderers upon Infancy, but those

that are fooliſh, of untam'd pleaſure, wicked men, who apply themſelves to whores, which the following words do make appear.

The Gentiles are call'd little ones, in regard of the Jews, who are call'd the *great Nation, nor was there another Nation ſo great*, Deut. 4. *And higher then other Nations*, Deut. 26. The Iews were called great, and mighty, and high, not by reaſon of their ſtature: *for they ſeem'd to be locuſts*, compar'd to the *Canaanite*, whom they had view'd by their Spies, and who *Numb.* 13. were of the ſons of *Anac*, *men of mighty ſtature*, and monſters, in regard of the Jews, who were but little men. Therefore the Jews were great, in that they were choſen, and belov'd by God, and becauſe in that regard they excell'd all other Peoples and Nations. On the contrary, the Gentiles were neither cho'en nor belov'd by God; but for the contrary reaſon, call'd *low*, *little*, *ſmall*. To this compare what is written in the 24 *Rev. And I ſaw the dead, great and ſmall*: which aſcribe not to the ages or ſtatures of tho'e that ſhall ri'e again, but to the future reſurrection of the Iews and Gentiles; which St. *Paul* calls the 24 of the *Acts*, the reſurrection of the juſt and the unjuſt, of which before *Solomon* gives the reaſon of this why the Gentiles ſhould be call'd little and ſmall, in that Book to which they ſay he gave the the Title of *Wiſdom*, Chap. 12. *Becauſe they wander'd*, ſays he, *in the way of error, eſteeming thoſe things Gods, which were ſuperfluous in beaſts, living like witleſſe children, for which cauſe God had given them a judgement, as to fooliſh children.*

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In this sense understand these words which the Lord professes in the gospel, Matth. 11. *I praise thee, O my Father, that thou hast hidden these things from the prudent and wise, and hast revealed them to little ones*; that is, that Gospel which thou hast not reveal'd to the Jews, thou hast made manifest to the Gentiles; For the Jews are called wise and prudent, according to Exod. 4. *Behold a prudent and a wise people*. The Little ones are understood the Gentiles. For Christ did not come to the Jews, whom he was not then rejecting, because they believ'd not in him; but to the Gentiles, whom, being made a man, he call'd, and took to himself. To this calling and assumption he had invited the Gentils in *Wisd.* aforesaid. *If there be any little one, let him come unto me; and she spake to the unwise, Come, eat my bread, and drink my wine, which I have provided for you: leave your childishness, and live and walk in the ways of Wisdom.* Christ invites whom he there signifies, by *unwise and little ones*, to the participation of the gospel, to the eating of his body, and the drinking of his blood. In them who renounce childishness, and the prudence of men, life eternal is begotten, and wisdom, which is of God, is acquir'd.

The Princes of the Jews took it ill, that the children in the Temple should call Jesus, *the son of David*; that is, King: and cry *Hosanna*; but Christ alluding from the little ones to the Gentiles, who were called children, and little ones, thus answer'd the Jews, *Did you never read the cause, Out of the mouthes of babes and sucklings thou hast perfected praise.* This was the Lords meaning,

ing, You, O Jews, reject and speak evil of me; but the Gentiles, as it is written, shall receive me, and perfect my praise; for, by *children* and *sucklings*, he meant the Gentiles, who are call'd *children* and *little ones*.

These words in the 18 Chapter of *Luke's* gospel, are likewise to be taken figuratively, *Let the children come unto me, and forbid them not; for of such is the Kingdom of heaven.* Which is, suffer the Gentiles to come unto me; for they shall hear my voice, and believe in my name. But the kingdom of heaven belongs to *such*, who shall hear me, and believe me. Certainly, the simplicity of infants and children, which was that likewise of the first creation, is not that alone by which we enter into the kingdom of heaven, by which comes Election and Salvation; but the grace of the gospel, which is the faith of the Gentiles in Christ. Which that you may more clearly understand, take heed to that which follows, *Whosoever*, says Christ, *receives not the kingdom of Christ as a little Child, shall not enter into it.* Which thus interpret and explain, Whosoever receives not the doctrine of the gospel as a little child; that is to say, like a Gentile, who believe me, and humbly relies upon my grace, not as a Jew, who believes *Moses*, and is gloriously addicted to the works of the Law, he shall not be partner of the salvation and glory which is in the kingdom of God.

The disciples of Christ were striving, and the Jews themselves, who should be the greatest in the kingdom of heaven, Matth. 18. *And Jesus*

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calling a little one, plac'd him in the midst of them, and said, Verily I say unto you, unless you be converted, and made like little ones, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself, as this little one doth, he shall be the greatest in the kingdom of heaven. The words and the actions of our Saviour, certainly, were for the most part Parables; Therefore he spake here figuratively and parabolically to the Jews, swell'd with vain-glory, because they were call'd great, and a great Nation; unlesse their stomachs fell, and they were turn'd to little ones, as the Gentiles, they should not have entrance into the kingdom of heaven. Here God apparently meant the Gentiles, by those Little ones, because he sayes after, *Whoever shal offend one of these little ones who shal believe in me, &c.* Which could not be taken of no infants, or children, which were so by age, whose faith was yet hammering, but of the Gentiles of riper age, who believed in Christ as men of age and ripe reason believe in him; but the Jews used to defame the Gentiles, whom they esteemed vile, humble, and nothing worth.

Besides, it is manifest, that the Gentiles were types of Christian humility, which by infants and children is represented, and the Jews only bubbles of vain-glory; from that Parable wherein the Pharisee marches so stately into the Temple, casting his merits to God, Luc. 18. *Lord*, sayes he, *I thank thee, that I am not like other men, extortioners, unjust, adulterers, or even like this Publican, I fast twice in the week, I give the tenth of all that*

I possess. But the Publican standing afar off, would not lift up his eyes to heaven, but struck his breast saying, God be merciful to me a sinner. The Pharisee, without doubt in that place, was the Jew; for which cause he said, *I am not like other men*; that is, like the Gentiles; for the Publican was a Gentile. But he said, *Be merciful to me a sinner*; that is, to me a Gentile. As also those that exacted tribute from the Jews were Gentiles, as we have said. Certainly, the humility of the Gentiles, which was the default of their vileness and rejection became a Christian vertue under the Gospel. On the contrary, that glory by which the Jews exalted themselves to be a great Nation before the Gospel, was turn'd in to the smoake of idle pride under the Gospel. And hence it came to passe, that the Gentiles, who were truly humble, were exalted to be Jews really great. On the contrary, the glorious Jews became a base and an abject people. *I say to you*, saith the Lord, *The Publican went to his house justified*; that is to say, made a just man, or a Jew of a Gentile. The Pharisee, on the contrary, not being heard, left off to be just, and to be a Jew, and fell off to be a Gentile. To which apply that of *Matthew*, now cited, Chap. 18. *Who shall humble himself like a little one* (or a Gentile) *shall be greatest in the kingdom of heaven.*

We must moreover narrowly consider that of St. *Paul*, Romans. 2. *Thou, O Jew, believest that thou art a leader of the blind, a light of those who are in darknesse, a teacher of the unwise, an instructer of children.* By those who are blind, by those

who

who are foolish, by infans, I certainly the Gentiles are here understood, who set teachers, instructers, and leaders, the Jews presum'd themselves to be, by that prerogative by which they esteem'd themselves for *a light to the Nations*, Isay 42. All this Chapter is design'd against the Jews, who mis-regarded, and set at nought the Gentiles. That *instructer of children*, is the same meant by St. *Paul*, as a *teacher of little ones*, Isay 33. *Where*, sayes he, *is the learned? Where the expounder of the Law? Where the teacher of little ones?* The learned, and the teacher of the Law, is the Jewish Doctor, who is both teacher of the Little ones, and of the Gentiles in this place, because the Jews taught the Stranger and the Proselyte their Laws; because, I say, they boasted themselves given as a light to all Nations, and a light to those that were in darkness; that is, to the Gentiles, to whom God was in a cloud, nor did manifest himself to them.

Νήπιος in Greek, in Latine an Infant who can not speak, and is commonly taken for a foolish and an ignorant person. For a fool and an ignorant person hath nothing to say. The Jews called the Gentiles foolish and ignorant, because they knew not their Law, nor thought they that any speech, which spake not of the Law of God. *Lord, open thou my lips, and my mouth shall shew forth thy praise.* Straight the Prophet would have thought himself dumb, if he had spoken any thing besides the praise of God, his justice, and his law, which was the chief duty of the elected Jews, whose lips therefore were said to be *circumcised*; but

but the Gentiles were of *uncircumcised* lips. And therefore were rightly call'd *Nepioi*, or Infants.

The Gentiles were call'd little ones, for the same cause as they were esteem'd poor; and because God had opend to them, as to the Jews, his treasures of election and grace. Little, small and poor the same: as *Servius* upon that of *Virgil*.

Take from poor Micon, *Goddess, in good part,*
This wild boar's head, these horns of an ag'd Hart.

Little *Micon*, that is poor *Micon*. The Gentiles, by the poor, are chiefly meant by Authors in both Testaments. There was not a poor man, nor a beggar amongst the Jews, because the Law did forbid it: And those which begged within the Ports of the Jews were strangers and gentiles: nor did the Lord so earnestly recommend the poor to the Apostles, as they were meerly poor: for the Apostles being likewise poor themselves, how should they have holpen the poor: but because the Gentiles were poor, whom by his comming Christ call'd to the participation of election and grace, which is by the Jews, and to whom he open'd the door of his gospel.

Chap.

CHAP. IX.

The Gentiles called the sons of wrath, the enemies of God, beasts, and so esteemed by the Jews, yea, unclean beasts, the opposite comparison betwixt the Jews and the Gentiles.

IN the Epistle to the *Ephesians*, Saint *Paul* called the Gentiles, *the sons of wrath*, and reckoned himself amongst the Gentiles, being the Apostle of the Gentiles, when he sayes, *And we by nature are the sons of wrath*, whether we conceive them to be the sons of the first Creation, whom the Lord abhors; or whether we take them as opposite to the Jews, who by the Nature of their Election, are esteemed *the sons of love*.

The Gentiles likewise called the Enemies of God, in as much as the first Creation, which is Flesh, is enmity with God; or because the Gentiles, by a natural imbred hatred, are Enemies to the Jews: *Let all thy enemies perish*, did *Deborah* sing, who had destroyed the Gentiles, who were Enemies to the Jews and to God: but concerning the Gentiles, Enemies to God and the Jews, more at large in its due place.

Furthermore, that which is the chief disgrace of the Gentiles, is, that they are compared every where to Beasts in sacred Authors; and are accounted Beasts, beneath men, by reason of that great opposition, by which the Jews are account-

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ed Gods. The 22 *Psa.* thus complains of the Nations who had assaulted *Israel*, *Many Bulls have encompassed me, fat Bulls have beset me, they opened their mouth upon me, like a ravening and a roaring Lion.* Psalm 57. *Deliver me from the Lion's whelps, the sons of men, whose teeth are weapons and arrows.* Yea, the 74 Psalm called the Gentiles *Beasts*, *Give not the beasts souls that trust in thee*: that is, Deliver not the Jews who acknowledge thee to be the God of the Iews to the Gentiles their enemies, who neither know thee nor acknowledge thee: to which apply, that of *Baruch* Chap. 3. *Where the Princes of the Nations shall have dominion over the beasts of the earth*, that is, over the Gentiles, their flocks and their people.

There is a remarkable place to this purpose, in *Isaiah* Chap. 3. *Thou art made honourable and glorious in my eyes*, said God to the people of the Jews, *I have loved thee, I will give men for thee, and Nations for thy soul.* That is, I will expiate and redeem thee by the death of men and people, that is, of the Gentiles, whom like Beasts I will sacrifice for thee. There could be no thing granted to the Jews more honourable and glorious than that honour and glory to become honourable and glorious before the eyes of God. As likewise, the Gentiles are numbred among the Beasts and Creatures walking upon the Earth, in the same Chap. *Isaiah* 24. *Saies the Lord who created the heavens, giving breath to the people upon the earth, and life to them that tread upon it.* The people walking there upon the earth, is indifferently taken for men and beasts: for

for which cauſe, the Gentiles are called *a people, not a people, Deut.* 32. *I will provoke you by a Nation which is not a Nation, and a people which is not a people*: in which words, *Deuteronomy* means the Gentiles; as alſo: the men of the firſt Creation, who were properly in flocks, like Cattle, nor made up in Cities, and Civil Societies of men.

The Jews did not value men by their reaſon, but by their underſtanding: I ſay, by that intellect by which the true knowledg of God is gained, which is above reaſon; by which the manifeſtation of the Divine Law was given to the Jews, and by which the granting of the Spirit of Chriſt was revealed to the Jews. Hence that famous promiſe to *Iſrael*, Pſalm 32. *I will give thee underſtanding, and inform thee in the way wherein thou ſhalt walk*. Then immediately after a Precept given to the Jews. *Be ye not like to horſes and mules, which have no underſtanding*. And certainly, Divine underſtanding makes all men quite different from brutes. Which although men have excellent beyond horſe and Mule; yet have they it in a manner commune with horſe and mule, ſo really did the Jews believe, that the Gentiles were not men, becauſe they thought them altogether deſtitute of the knowledge of God.

But you ſhall likewiſe finde the Gentiles reckoned amongſt the unclean Beaſts, *Mat.* 15. *It is not good to take the bread of the children, and throw it to the dogs*, ſaid the Lord to the Gentile a Canaanitiſh Woman. In which, the Jews are the

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sons, and the *dogs* the Gentiles. The Lord meaning so likewise, said to his Disciples, Jews, *Give not that which is holy to dogs, nor cast your pearls before swine*; That is, bestow not that which belongs to the sanctified Jews upon the Gentiles, whom the Evangelist here call *dogs* and *swine*: It is meant, that the Apostles ought to preach the Gospel to the Jews first, before they addressed themselves to the Nations. Lastly, it is excellent which the Lord advises us, *Luke* 12. *God*, sayes he, *cares not for the sparrows or the crows* which are said of the Jews and the Gentiles; whom God should esteem and care for without any difference is here meant by the *unclean sparrows* the Jews, the *foul Crows* the Gentiles.

The Gentiles are esteemed unclean by the Jews, *Acts* 10. where Saint *Peter* sayes thus, *You know how abominable it is to a man, who is a Iew to enter into a stranger, But God hath shewed me to call no man common or unclean.* For the Angel had said so to Peter. *What the Lord hath cleansed, do not thou call common.* Before then that the Lord purified the Gentiles, that is, before Christ's death, the Gentiles were common and unclean; but after the death of Christ, and after that God had purified the Gentiles, it was not lawfull to call any man common or unclean.

But that I may comprehend in brief what I have spoken here of the Iews and the Gentiles, and to show that in stock and nature the Gentiles were different from the Iews: let us imagine to our selves, the Gentiles every way opposite to the Iews. The Iews by their Election and Creation

ation placed in the degree of Gods, the Gentiles in their Creation thought meer men; the Iews the ſons of God, the Gentiles the ſons of men; the Iews holy, the Gentiles wicked and ungodly; the Iews juſt, the Gentiles ſinners; the Iews wiſe and underſtanding, the Gentiles fooliſh and unwiſe; the Iews great and high, the Gentiles low and ſmall; the Jews rich, the Gentiles poor; the Iews ſons of love, the Gentiles ſons of wrath; the Iews friends, the Gentiles enemies; the Iews thought clean, the Gentiles unclean, and raiſed of unclean beaſts.

But if ſometimes we likewiſe read the Iews called ſimply men; as alſo, ſons of men, wicked, impious ſinners, unwiſe, unworthy ſons of wrath, enemies, unclean beaſts, and ſo ſtigmatized, theſe Iews muſt be underſtood ſuch as had fled over to the Cuſtomes of the Gentiles, which as the firſt *Pſalm* ſpeaks, *Have departed to the counſel of the ungodly, had ſtood in the way of ſinners, and not in the Law of God.* Of Iews, *who called themſelves Jews, but were not, but of the Synagogue of Satan*, ſuch as they are called, Chap. 2. of the *Revelations*.

CHAP.

CHAP. X.

The Jews form'd by God in Adam. *The Gentiles created by God. And created by the word of God, as other creatures; as also on the same day when other creatures were created. The Jews peculiarly form'd by the hands of God. God call'd the fashioner of the Jews.* Adam *first Father of the* Jews. *The Jews are call'd the sons of* Adam.

THe Jews are the Sons of God by election and fabrick. By election, which was a mystical generation. By fabrick, which is nigher to Nature. God form'd the Jews in *Adam*, as he took them in *Abraham* and led them into *Canaan*, of whom *Isaias* in the 41 Chapter, *And thou Israel, my servant, the seed of Abraham my friend, since I took thee from the furthest parts of the earth, and took thee from far.* God brought the Jews into the Holy Land in *Abraham*, by that mystical promise by which he gave that Land to *Abraham*, the first Father of the Jews, and promised it with an Oath to his seed. In which respect, *Abraham*, by the right of the Promises, is fitly call'd the first Father of the Jews. God form'd the Jews in *Adam*, when he form'd *Adam*, the first Father of the Iews, and made him, in the fashioning of him, the first Author and Father of them. Wherefore God was call'd the *fashioner of the Jews*, Isa. 45. *Thus saith the Lord, the holy one of Israel, the fashioner of him.* God was the

the fashioner of *Israel*, because he was the fashioner of the first Father of them, whom he made of the clay of the earth. Wherefore God is said in *Deut.* 26. *To have made the Jews higher than all the Nations he had created.* For God had first created the Gentiles, and the men of the first creation; then form'd the Jews, the sons of Promise, and the second creation.

It is worth our taking notice, that the men of the first creation, (who, according to my supposition, are Gentiles,) as also the whole world, were created *by the word.* The first Chapter of *Genesis* hath this expressly; which is the Chapter of the creation. *And God said, Let us make man according to our own Image.* He said, *Let us make.* And by his word he made him. But not by his word, but of wrought clay, the Lord made *Adam*, *Gen.* Chap. 2. Which Chapter peculiarly handles the creation of *Adam*, and the framing of the Jews in *Adam.* Whose Historie *Moses* being about to write, began it from the dust of *Adam*; the first father of the Jews, as is usual amongst all Historiographers who write the Historie of their Nation, to begin from the first Authors of them.

And God made Adam *of the dust of the earth*, saith *Gen.* Chap. 2. He did not create *Adam* by his word, but made him with his hand out of the dust of the earth. That dust of which the Lord fram'd *Adam*, *was as the clay in the hand of the Potter*, as *Jeremiah* speaks to this purpose. Wherefore you shall find it written in the 45 Chapter of *Isaias*, now mentioned. *Ask the things to come of my sons, and command me concerning the work of*

my hands. Where the sons of God, and the work of Gods hands, are clearly the Jews. I know it is written in the same *Isaias*, *My hand hath laid the foundation of the earth, and my right hand hath measur'd the heavens.* As also Chap. 19. *The Assyrian is the work of my hands.* But you must understand, where you read that the hand of God was us'd in the creation; that phrase is there used according to the force of the Hebrew tongue, for the force and power of God, which is the word of God. And in that regard, the word of God, who is the Son of God, and who is the only force, power, and great strength of God, is not only call'd *the hand of God*, but *the arm of the Lord*; which I must in another place more exactly examine. But where the hand of God is ascrib'd to forming, and as it were to the Potter, they are meerly taken for the hands wherewith he, as a Potter, moulded the clay, and made the work. Therefore, in the same sence as the Lord is called *the fashioner of the Jews*, Isa. 54. in the same signification the Jews are truly and properly call'd *the work of the hands of the Lord*, in the same place and the same Chapter.

Certainly *Adam* in the genealogie of Christ is call'd the first, and the Father of the Jews, where Christ is deriv'd from *Adam*, in the third Chapter of the gospel according to St. *Luke*. Where take good notice, that *Adam* the first author, the first Father of the linage of the Jews is called *the son of God.* For it is said about the end of that Chapter, *Who was the son of Enos, who was the son of Seth, who was the son of God.* Adam then was the

the son of God. By that fashioning, and for that reason, because being made of the dust of the earth, he was the work of his hands. For which reason all the Jews descended from *Adam*; that is; the sons of *Adam*, made by God, and the work of his hands in *Adam*, are calld the sons of God. But why may I not likewise call the Jews the sons of *Adam*, since they are also called the sons of *Jacob*, the sons of *Isaac*, the sons of *Abraham*? I say, for the same reason as *Adam* was the Father of *Abraham*, *Isaac* and *Jacob*.

The Jews by name are call'd the sons of *Adam*, Psalm 58. *If you truly speak justice, and judge rightly, ye sons of* Adam, *for ye work wickednesse in your heart, and your hands work injustice upon the earth.*

The Kingly Prophet in this place reproves the Jews, whom according to the Hebrew text, he calls *the sons of* Adam, because professing justice with their mouths they judg'd wickednesse, and in their heart and affections wrought the wickednesse of the Gentiles. Which reproach you shall often find cast upon the Jews. Such is that of *Isay* 49. *This people draw nigh to me with their lip, but their heart is far from me, and they have worship'd me according to the command of men and doctrine*; that is, they have worship'd me according to the order, commands, and doctrine of the Gentiles. The second reproach cast upon the the Jews in this Psalm, is, *That their hands wrought wickednesse upon earth.* Which earth is to be understood that choice holy earth; and *Land of the Saints*, that is, of the Jews, *Isa.* 26.

It was a great crime in the Jews that they had wrought injustice, but a greater crime, that they had wrought it in the land of the Lord, which was elect and holy, which *to fill with iniquity*, as *Ezekiel* 8 Chap. speaks, was to provoke the Lord. Hence that laid upon the Church of the Iews, *Thou hast polluted the land with thy fornications and wickednesse*; which in another place he call'd *to defile the earth.*

Here the Iews are understood by the sons of *Adam*, who spake justice with their mouthes, but judg'd wickedly and wrought iniquities in their heart, and fram'd injustice in the Land holy and elect, which is as much to the Iews, as to live like Gentiles. And *David*, to deterre the sons of *Adam*, the Iews, from such deeds of the Gentiles, shows them what the Gentiles were, and what punishment they were to expect for their wickednesse in the same Psalm, and in the next words, *They erre*, say they, *being sinners from the womb*; *they are sinners from their from their nativity*; *they have spoken false things*: which read thus in that place, That he meant, *they were sinners from the womb*, in the same sense as St. *Paul* speaks of the Gentiles, Ephesians 2. *Sons of wrath by nature*; for by nature, is the same as from the womb. It is added, *they have spoken lies*, which could be only ascribed to the Gentiles. For the sons of *Adam*, that is, the Iews, are here speaking *justice*, *and truly. If you truly speak justice, ye sons of Adam.* Yea, truth was granted to the Iews, according to that of *Micah*, Chap. 20. *Thou shalt give truth unto Jacob.*

Jacob. That truth was the law and justice of God, For which cause the Iews, who had the Law of God, were called a *just Nation, and observing truth.* On the contrary, understand the Gentiles by those, *who spake lies*, according to that of the 5 Psal. *In the mouth of the Gentiles there is no truth.* And again, *Ye sons of men, why wander ye in vanity, and follow after lies?* And in the 62 Psalm, *The sons of men are vain and light in the ballance.* Vain and Lyars are joyn'd together. And when Sr. *Paul* writes in the first of the Romans, *That all the creation is subject to vanity:* Understand the first creation, which of it self is vain, flying, and like a first dream. Wherefore, Nature her self being bad, made those of the first creation *lyers, and wicked.* Therefore the Iews who truly speak justice, are the sons of *Adam*, The sinners the Gentiles, who spake lyes.

CHAP. XI.

The Jews are called by Moses *the sons of* Adam. *The* 32. *Chap. of* Deut. *is explained. And* Isaiah *and* Hosea *s of* Adam *the first Father of the Jews. The Gentiles called Strangers, the Jews a kinde of men distinct in species from the Gentiles. The Gentiles earth-born. The* Psalm 49. *is explained.* Abraham *had servants born in his house, and also bought, who were not of his stock, that is, of* Adam. *Who are the sons of men? who is the son of man? The difference 'twixt the brethren of the Jews, and other strangers.*

THere is a remarkable place, *Deuteron.* 23. which is the song of *Moses*, in which the Jews are prophetically restored into their Land, and are separated from all the People and Nations: but the people and the Gentiles (separated from the Jews) And whom the Jews, being in the midst of them, shall sometime (separate) are placed on this side and that side, bordering upon the Jews, where *Moses* sayes, *The most high divided the Nations, when he separated the sons of Adam, he appointed their bounds according to the number of Israel*: or, which is the same, according to the twelve Tribes of the Jews, which is the number of the sons of *Israel*. And in the 54 Chap. *Behold, a stranger shall come, who was not with me: and he who was a stranger to thee shal be joyned to thee.* The Gentiles shall adhere and be joyned to the Jews, shall be neer to the Jews, and neer to the bor-

borders of the Jews, but shall not be mixed with them; which observe, for that was openly decreed and promised, *Deut.* 33. *Israel shall dwell with security and alone*, that is, undefiled with the mixture of the Nations; which is not yet, but that it shall be, we shall show in its due place.

Moses gave this reason of the separation of the Jews from the Gentiles in the same song, and in the words immediately following, *His people are the inheritance of the Lord, and his portion*, that is, Although in that day the Lord bless all the Gentiles, and in his second Election make them partakers of his inheritance, although in that day, according to the promise made to *Abraham*, all the Nations be blessed in the seed of *Abraham*. Notwithstanding the Jews who are the seed of *Abraham*, blessed first and before the Gentiles, shall be a better part and inheritance of the Lord, and shall be accounted to God as a peculiar inheritance: the most elect are set apart from the less elect, as Saint *Paul* said, that he himself was *set apart* for a most elect vessel, for the Gospel of God, Chap 1. Epist. to *Rom.*

Further, these are applied to the Prophesie of *Isaiah*, and are expounded by it, Chap. 19. *In that day Israel shall be third, twixt Egypt and Assyria, a blessing in the midst of the earth, which the Lord hath blessed, Blessed be my people of Egypt, and the Assyrian the work of my hands, and Israel my inheritance.* Where note, That *Egypt* is beyond *Nile* and the gulf of *Arabia*, and *Assyria* beyond *Euphrates*, placed on the one side and on the other,

borderers upon *Israel*: that *Israel* is placed in the third place betwixt *Egypt* and *Assyria*, betwixt the Bounds of his Rivers: I say, observe that *Israel* is placed in the third place betwixt the Egyptians & the Assyrians, as also, that he is a blessing in the midst of the earth, that Holy earth, which God is said here to have blessed. Therfore we may here see the Egyptian and Assyrian placed on this side and that side, according to the number of the Sons of *Israel*, and placed neer the banks of the Tribes of the Jews. That the Sons of *Adam*, or the Jews, were separated from the Egyptians and the Assyrians, betwixt whom being placed, they are parted from them by the Rivers *Nilus* and *Euphrates*, is briefly set down in that Geographick Table which is inserted in the third Chapter of this Book. Therefore the Sons of *Adam* are set apart in the Song of *Moses*: The Nations divided by interposition of the Jews, are the Egyptians and Assyrians, Gentiles.

The Jews are called the sons of *Adam* upon the same account as *Adam* is called the father of the Jews, *Isaiah* 43. God reproving *Israel* in that Chapter for their sin, objects this to him, *Thy father sinned first*. Which the Prophet meant of the father of the Jews, and not of the Gentiles; for he spake onely to *Israel*, and for that reason he said, *Thy father O Israel*, who was not likewise the father of the Gentiles: that first father of the Jews is without doubt *Adam*, because there was no sinner before him, nor none after him can be understood. But let us hear *Hosea* the Interpreter of *Isaiah* in the sixth Chapter of his Pro-

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pheſie where God layes the ſame reproach againſt the Jews, *They*, ſayes he, *have tranſgreſſed my Covenant as Adam did.* *Adam*, then as he was the Father of the Jews, ſo was he the Prototype of the Jews ſin, according to whoſe example, the Jews were ſinners begotten a ſinful by father tranſgreſſed the Covenant of God: and as *Adam* is the firſt Father of the Jews, ſo the *Jews* are all the ſons of *Adam*: as likewiſe *Adam* was the ſon of God, and derived from God, *Wo be to the Nations that riſeth up againſt my kinred.* *Judah* ſung when he had overcome the Nations, Wo be to the Gentiles, who riſe up againſt the Jews.

On the contrary, The Gentiles were called ſtrangers, who did not derive themſelves from God and *Adam*: to which ſtrangers and Gentiles, it was not lawful for the Jews to approach, *Act.* 10. *It is abominable to a Jew, to be joyned or draw nigh to a ſtranger*, that is, to a Gentile; beſides, they were called by the Jews ſtrangers, unknown, becauſe they were aliens, not onely from the Nation, but family of the Jews, nor were not ore'y received as brothers into the Holy Cities, *Epheſ.* 7. *The ſons of ſtrangers ſhall build the walls*, Iſaiah 60. and in the 61 Chap. *And ſtrangers ſhall ſtand up and feed their cattel, and the ſons of ſtrangers ſhall be labourers and dreſſers of vines.* Which ought to be underſtood of the ſervants of the Jews, or their hirelings, to which adde, ſix hundred ſuch, which you may every where finde in holy Writers.

But not onely by kinred, and expoſition of kinred did God diſtinguiſh the Jews from the Gentiles

riles, but would have them different in the species it self. *He chused it for his inheritance, the kinred of Iacob, whom he loved*, Psalm 47. Where observe, that the kin of the Iews is distinguished from the kin of the Gentiles, whom God did neither love nor chuse for his inheritance. Certainly, the Philosophers make the brutes a distinct species from men: and with the holy Writers the species of the Iews is distinct from that of the Gentiles, whom you shall every where read confusely mentioned with beasts, and esteemed beasts in regard of the Iews, who by excellency are called men, or by a more excellent title are called *the men of God.* You shall finde the species of the Iews peculiarly made and formed by God in *Adam*; you shall finde the species of the Gentiles promiscuously created with the rest of the creatures in the same day of Creation, which is diligently to be observed, that a day did not distinguish them whom the nature of their Creation did not distinguish.

The Iews were properly and apart from all other things created the frame and work of the second Creation in *Adam*: the Gentiles properly were the promiscuous buds of the first Creation, together with all things else created, and the off-spring of that earth which likewise brought forth other creatures. Therefore did *David* call upon all Nations in these words; *Hear all you Nations, hearken all you inhabitants of the earth, and ye sons of men.* *David* spoke palpable to the Gentiles, sons of men, the Inhabitants of all the earth, whom he likewise calls

calls born upon the earth to distinguish them from the Jews, who were not born upon the earth, or born from the earth, as the Gentiles, who were not created in the beginning of things, but form'd out of the clay in *Adam*. Furthermore, the Psalmist comparing here the Gentiles to foolish beasts, sayes, They were made like to them who like beasts were allotted to death, to eternal death, from which they should not return to life, *their graves are their houses for ever*, sayes the Psalm, as also in the same place, *they shall not see light for ever*: likewise *David* distinguishes the Jews from them in the same Psalm, in which he exhorts them not to fear those beasts born upon the earth, who should sometime be governed by the Jews, *The just shall have power over them in the morning*: the just are the Jews, of whom we spoke before: that power of the Jews upon the Nations, as also, that morning, shall be expounded in their own places. This Psalm has given us a reason why the Iews ought not to fear these earth-born Gentiles of the first Creation, in the words following immediately, *Their help shall grow old in the grave from their glory; but God shall redeem my soul from hell.* *David* mixes his soul with the souls of the Iews: none of the Gentiles, sayes he, shall redeem his soul; God shall redeem the souls of the Iews, when he shall receive the Iews, or at such time as he shall receive the ejected Iews: the Gentiles shall rise to eternal death, or, which is the same, they shall die eternally by the fate of their Creation: the Iews shall rise again to eternal life, or, which is the same,

they

they shall live eternally by the prerogative of their regeneration. Therefore let the Jews, who shall receive eternal life, little regard the Gentiles, destind to eternal death.

So farre were the Gentiles different in relation and kindred from the Jews, as those divers *species* of creatures in unknown Countries are from those which we know: so likewise were there more Nations unknown to the Jews, than were known; that is to say, in those Countries which the Jews knew not: Nor were these Nations only unknown to the Jews, but likewise to their Fathers. I say, to their Fathers who were deriv'd from *Adam*: Which God having a regard to, threatens the Jews, Deut. 28. *The Lord shall lead thee and thy King to a Nation whom thou and thy fathers knew not.* He says thy Fathers indeterminately, in which are comprehended *Adam* himself, the first Father and clay of the Jews. Therefore all Nations were not known by *Adam*, and the posterity of *Adam*, the Fathers of the Jews according to *Moses* himself, yea, were utterly unknown. But men are not ignorant of their own Off-spring. Nor had these Nations been unknown to the Jews, if they had been deriv'd from them or their fathers. But these Nations unknown to the Jews, and their ancestors, were probably those of *America*, the Southern, and the *Greenlanders*, and the rest, to which neither the Jew, nor the rest of the Gentiles as yet had accesse, To this adde what is written concerning the King of the Jews, Psalm 18. *A people whom I know not shall serve me*, and expound and con-

conjecture in this Pſalm, as in *Deuteronomy*.

And that by a moſt indubitable truth I may clear it, that the Gentiles were different in kinred and their firſt original from the Jews, take good heed to that which God ſays to *Abraham*, at which time he enjoyns circumciſion to him and all his houſe, Gen. 27. ſays he, *The ſervant born in thy houſe, and bought with thy money ſhall be circumciſed, and whatſoever of your own linage*; that is to ſay, whatſoever is not of the ſtock of *Adam*, who was the ſtock of *Abraham*. The ſtrangers were ſprung from another ſtock, then either *Adams* or *Abrahams*. Nor will it be an ill ſuppoſition, to take here for the linage of *Abraham*, *Abraham* himſelf, as he is taken for the father, and the Jews, with a regard to the promiſes made to *Abraham*, the firſt of all the Jews; in which ſenſe he is called the firſt and the linage of the Jews, the firſt Chapter of *Matthew*, which is the genealogie of Chriſt. And that thou maiſt know, & grant thy ſelf, that the linage of *Abraham* in this place is to be recall'd to *Adam* the father of *Abraham*, read what is written in the end of that 17 Chap. of Geneſis. *And all the men of that houſe, as well born at home, as bought with money, and ſtrangers were circumciſed.* *Abram* then had domeſticks his own Country people, and thoſe which were born in his houſe: that is to ſay, of of the ſame ſtock of *Adam*, as he was born; as alſo thoſe that were bought, who were of another ſtock and linage different from that of *Abraham*, and who had not their original from *Adam*,

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the stock of *Abraham*, or which is the same with *Adamits*, whom notwithstanding *Abraham* is said to have circumcised, as if they had been *Adamits*, and of the stock of *Abraham*.

The stock and originals of all Nations is confus'd and unknown for this reason; because those created from an unknown beginning, and innumerable ages ago upon all the earth, propagation still increasing, by which they were throng'd one upon another, as likewise by manifold conjunction in which they were mingled one among another, destroyed and confused the knowledge of their first beginnings. But no such thing happened to the Jews. For their proper and certain original and stock is in *Adam*, from a beginning very well known, and not very far distant, and deriv'd by a continual line to these days, by a line as yet different from the Gentiles. We have *Josephus* a Jew himself, and a most acute Writer of the affaires of the Jews, witnesse of this truth: where against *Appion* he asserts the proper original of his own Nation, which he there calls a conjunction, and which in his Jewish antiquities he likewise derives from *Adam*.

The Gentiles, who according to my supposition were originally created in all the earth, are call'd almost every where *sons of men*; because they had their stocks and originals, not from one man, but innumerable fathers of the first creation. But *the son of man* simply so called, was a Jew, who is likewise called *the son of* Adam, and the son of *Isch*; that is to say, the son of *Adam*, the

the firſt father of the Jews, and only author of that Nation, who is called *Iſch*, a man by way of eminence, and his Wife called *Iſcha*, Gen. 2.

The common opinion is, that the Gentiles ſprung from the Jews which fell over to the Gentiles; as for example, That ſome ſprung from *Cain*, who diſhinherited himſelf: from the ſons of *Cham*, whom *Noe* curſed: from the ſons of *Iſmael*, the Baſtard: of the ſons of wicked *Eſau*; but every one ought to know, thoſe ſort of Jews were never accounted Strangers and Gentiles, but Jews, and brethren of the Jews; of which *Moſes* is an eminent witneſſe, where he ſpeakes of thoſe that were fit to be denizen'd amongſt the Jews. *Thou ſhalt not*, ſayes he, *loath the* Edomite, *becauſe he is thy brother*, *Nor the* Egyptian, *becauſe thou waſt a ſtranger in his land.* Here obſerve, that the *Edomites* having loſt their liberty by falling off from the ſons of *Adam*, are again reſtored, as brethren of the Jews, and of the ſame deſcent. And the *Egyptians* admitted as fellow citizens (who had been their entertainers) as ſtrangers, being of the ſtock of the Gentiles. *Moſes* likewiſe underſtood the *Edomites* to be the brethren of the Jews, when he ſent Meſſengers to *Edom*, to tell them, *Thus ſaith thy brother Iſrael*, Numb. Chap. 20.

The *Iſmaelites* are alſo reckon'd amongſt the brethren of the Jews, as they are the ſeed of *Abraham*, Gen. 21. *I will make the ſon of thy handmaid a great Nation, becauſe he is thy ſeed.* You may ſay the ſame of the *Moabites* and *Ammonites*; the ſeed of *Lot*, being ſprung of the ſame

ſeed,

ſeed. *Thare* the father of *Abraham*; and imagin the ſame of the ſons of *Cain* and *Cham*, who departed, and were ſtrangers from the Iews; as being notwithſtanding of the ſame ſtock.

All the Jews are called brethren, becauſe likewiſe deriv'd from *Adam*, and all begotten of *Adam*. But the Gentiles were neither brethren amongſt the Iews, nor thought the brethren of the Iews; for all of them were almoſt of divers fathers, becauſe men innumerable were at firſt created, for which they were call'd *ſons of men*, to diſtinguiſh them from the Iews, who were all the ſons of *Adam*, and therefore were call'd *ſons of men*. The Gentiles were not numbred amongſt the brethren of the Iews, becauſe they were eſteem'd aliens, ſtrangers of a diverſe ſtock from the ſons of *Adam*, *Thou canſt not make one King who is of another ſtock, but only thy brother*; ſays God to the Jews, Deut. 17. that is to ſay: thou canſt not make a Gentile, who is not thy brother, thy King; *but him ſhalt thou appoint whom God ſhall chuſe of the number of thy brethren*; that is to ſay, of the Jews, which is ſet down in the ſame place.

Therefore, let us reſolve that the Gentiles are different in ſtock and original from the Jews, which I was to prove.

The

The Third Book of this SYSTEME OF DIVINITY.

CHAP. I.

The original of the Gentiles is proved to be different from the original of the Jews, out of Genesis. The Gentiles were created in that creation which is mentioned Chap. 1. All creatures and all men male and female were created on the sixth day of the creation, as plants, trees, and fleeing fowls, upon their own days through all the world. Why upon that day one man, and he alone, from whom all should arise, was not created.

BUt go to, that I may leave nothing un-essay'd that may conduce to the clearing of this famous Argument. I'll prove out of *Genesis* it self, that the Gentiles are different in stock from the Jews, which being understood it shall appear clear-

clearer, then the Sun, That the men of the first Creation were created long before *Adam*, who according to my supposition is Author of the Lineage of the Jews.

But indeed, to read, that which perswaded by your Opinion, or forestalled with superstition, you dare, nor will not understand, is not to read it. Here then I break off such Faith, as in holy mysteries is entertained, and betake my self to that Faith which is the Sister of a good Understanding, and which loves right Reason. Hence then, those ill contrived, and ill hanging together miracles, which such fain to themselves, who use to have their recourse to needless Faith and the power of God, not necessary in such cases, when there own reason is weak. This they gain, that without choice, believing every thing, no body believes them in any thing; for where reason is absolutely weakened, there Faith is quite destroyed, especially in those things where there is a natural, rational, or historical connexion: such as are related in the first Chapter of *Genesis*, of the Creation of the first men, of the framing of *Adam*, and of the framing of *Eve* his Wife, as also of *Cain* and *Abel*, brothers: the chief heads of which I shall only touch here.

It is clear then, from the beginning of *Genesis*, in that sixth day wherein the earth brought forth all Creatures, *That God upon the same day made man and created the male and female. He made men.* Genesis speaks here of the species *he created them*, and relates the individuals, *Male and Female*: he declares, that every Male was created with

with the Female; for the Male and Female are taken for one man: for he manifests that without interruption and by one action and the same tenour of creation, man were created by God, Male and Female, they two being one man: but *Genesis* called that one man, being Male and Female, *Adam*: for if the Scripture at any time has occasion to mention one man indifferently, or all mankinde, it uses to express them all in the same word, by the proper name of *Adam*.

Moreover, for the same reason as the earth brought forth grass and trees and all things were enlivened; I say, as all things were created according to their own species and in their own dayes, in the self-same progressive Creation upon the whole earth, whether known to our Fore-fathers or but lately, or not yet known: According to the same Analogy of Creation, we must believe, that men were made by God Male and Female in one day, with an uninterrupted Creation, and upon the whole earth, and that there was no place in the whole earth wch brought forth grass, fostered trees & cattel, which before the sixth and last day of the absolute Creation had not its own men and its own Lords. Besides, these things were certainly created to serve man their Lord, speaking in *specie*, of men their Lords, mentioning the individuals: and God would have seem'd to have created something in vain & inconvenient, if upon that same day, when he ordained these things for the service of men, he had not created men at the same time, who had either used them, or might

have used them whereſoever they were.

But if we affirm *Adam* to be the firſt and the onely man by whom afterwards the colonies of men were drawn out and diſperſed over the earth, to what purpoſe in that vaſt ſpace of time in which the whole earth muſt needs receive its people from one man: I ſay, to what purpoſe ſhould the Countries of *Meſopotamia*, the *Antipodes*, bring forth graſs and herbs? for what Lords uſe, ſhould the fruit have hung upon the trees in thoſe Countries? the cattel of them whom ſhould they have helped? being meerly created for that purpoſe to help men; for either in that long ſpace of time, you muſt confeſs that they were created in vain, or created to an uſe that God had never appointed them for, or elſe, that men were there created to make uſe of them.

The world was created in the beginning every way perfectly adorned, every way perfectly good, every way perfectly fair: But the World had been created in the beginning every way without ornament, every way imperfect in fairneſs, every way imperfect in goodneſs, which is a ſin to think, if all the places in the earth had at firſt wanted their own men. The earth had been deformed if it had wanted graſs, trees, and creatures; but they had been abſolutely deformed indeed, if they had wanted at the beginning their comlineſs and ornament, their men, for whom the earth was created, and all that therein is; and if the ground had wanted Tillers, as it requires.

What was the intention of God in the Creation

tion of the world, is found by God's Decree in the preservation and Government of the World. It is written, *Exod.* 23. That God when he led *Israel* out of *Egypt* to lead them into the Land of *Canaan* did thus provide for him, *I will not throw out the people of the Land of* Canaan *before thy face, least the Land become waste, and wild beasts multiply against thee: I will by little and little drive them out of thy sight till thou be encreased, and possess the Land.* That is likewise written in *Deut.* 7. these words, *The Lord shall consume these Nations in thy sight by little and little: thou canst not overthrow them at once, least the wilde beasts encrease against thee.*

Here is a two-fold condition why God would not in one year, and at one push, throw out all the Nations of the Land of *Canaan*, in whose place he was to settle the Jews. The first was, because he would not have that earth, which he was about to bless, to become ugly and ill-favoured; for there is horror, not comliness in desolation, yea, solitariness is a mark of cursing. Therefore did the Prophet weep when she was curled, *Why dost thou sit a solitary City, that was full of people.* And afterwards, *All the comliness of* Sion *is departed from her: her Princes, her young men, and her virgins are gone into captivity.* And *Isaiah* ch. 64. *The city of the holy one is laid waste, Jerusalem is desolate.* The second caution was, Lest the Beasts should grow and multiply in *Canaan* against the people of God. The first caution was, for comliness; the second for security. God would not, as he might easily have done, quite destroy

the Nations of *Canaan*; but drive them out by little and little, till the people of the Jews might encreaſe, and that Land might have its full number of its own men, which ſhould be the glory of the earth. The Lord would have his people encreaſed to a full and ſufficient number of inhabitants, which ſhould be able to defend themſelves from the beaſts of *Canaan*, and ſecure the people.

But if God had a double caution in this caſe for the comlineſs and ſecurity of the Land of *Canaan* alone, although the Jews then abounded in number, and were grown to be many hundred thouſands. What care ſhall we think God took in the Creation of the World, for the comlineſs not onely of one Land, but alſo of the Lands of the whole World, leſt they ſhould be made deſolate, if he had created one man and one Woman from the beginning in the earth. And if God would not expoſe many hundred thouſand Jews to the beaſts of one Land, ſhall we think, that he would expoſe one ſingle man and woman to the beaſts of all Lands? Certainly, if the beaſts of the Land of *Canaan* had been ſo much multiplied againſt ſo many hundred thouſand Jews that dwelt in't: much more ſhould they have been multiplied againſt *Adam* and *Eve*, being alone upon the whole earth.

CHAP.

CHAP. II.

Adam was created apart from other men in that creation which is mentioned Gen. 2. Adam *was the first and father of the Jews, not of all men. The framing of* Adam *was altogether different from the creation of the first men.* Eve *could not be created the same day as* Adam *was made.*

THe author of *Genesis* having absolv'd in the first Chapter the six dayes of the creation, begins the second Chapter from the sanctification of the Sabbath, which was the seventh day, and rehearses what he had said in the first Chapter of the creation: of the whole of which there was no more to be related. But because the nation of the Jews was separate and set apart from all the Nations of the earth, being elected by God, *That it might be to him a peculiar people of all the nations upon the earth*, which we prov'd out of the 7 of *Deut* Therefore the author of the Pentateuch, who was himself a Jew, whose end it was to write the original, the deduction, the Laws and Chronologie of his own Nation apart from the creation of the whole world, and of all Nations, begins the particular framing of the first Jew, from whom that peculiar and choice Nation was deriv'd; that is, of them by whom salvation should be communicated to all Nations in Christ, as to all Nations had come perdition from *Adam*.

And God fram'd Adam, Gen. 2. *Man*, that is,

Adam; But because this Narration begins with *and*, it is ordinarily received as a more special explanation of the creation of that man in his kind of whom *Moses* spake in the Ch. 1. *Let us make man*. But they heed not that the particle *and* in the Hebrew is the introduction of a new matter, not a continuation of that which was mention'd before: such beginnings of Narrations you shall every where meet with in sacred authors; yea, books beginning with *and*, as Ezechiel. *And it came to pass in the thirtieth year*, And *Jonas*. *And the word of the Lord came to Jonas*. Hence is it chiefly presum'd, that this framing of *Adam* was not that which is mentioned in the former Chapter of *Gen.* Because it is granted by all, that that first creation in the first Chapter; which according to my supposition, was the creation of the first men, was compleated in one day, the sixth and the last; as is set down in the first Chapter. But it is impossible, that all those things which are set down in the second Chapter, could have been transacted in that time which is reckon'd from morning to evening. Therefore much lesse in the half of that sixth day, in which God first created all creatures, then man. Let us tell every minute in which God was pleased to declare that all his works were perform'd with time, though he could have done them without time. We shal find no such thing in the first creation of men, nor the action of the creation of male and female interrupted, as it is a long space betwixt the forming of *Adam* and *Eve*.

It is first said, That God created Adam *of the*

clay

clay of the earth. Where observe, that God, who in the first Chapter created man not simply of the earth, but of that first matter of which he made the earth; in this second Chapter fram'd *Adam* of the dust of the earth. Observe that God, I say, who was in the first Chapter the Creator of man, was in the second the framer of *Adam*. For which cause God is also the framer of the Jews; Isa. 45. *Thus says the Lord, the holy One of Israel his maker.* The maker of *Israel*, because the maker of *Adam*, the first Father of *Israel*. But of this enough already.

Secondly, it is said, *That God breath'd upon the face of Adam the breath of life.* Thirdly, *He led him into Paradise.* Take good notice of these words of *Genesis*. *God had planted from the beginning a Paradise of pleasure, wherein to place man.* Understand by that beginning, not of that time in which God made *Adam*, but of that beginning long before, which is spoken from the beginning of the first Chapter of Genesis: *In the beginning God created the heaven and the earth.* In which he likewise created men in their kind, who from the beginning did inhabite that earth. Certainly, if this *Adam* had been he who was created in the beginning, three dayes after the earth was created, *Genesis* had not spoken of this *Adam* whom the Lord carryed into Paradise, *God had planted Paradise from the beginning*: Nay rather upon the *third day* he made Paradise; for the third day dry land appeared, and Paradise was planted, and the sixth day man was created in his kind.

Fourthly, it is written, that God gave this

Adam laws, what he should eat, what he should not eat, what he should doe, what he should shun. Observe here narrowly no Law given to the men of the first creation, which is related in the first Chapter of *Genesis*: and no tree forbidden them. *And God said, Behold I have given you every herb bearing seed upon earth, and all trees which have in them their seed according to their kind, that it may be to you for meat.* The tree of knowledge of good and evil was forbidden *Adam*, the first man of the second creation, which is mentioned in the second Chapter, *Thou mayest eat of every tree in the garden; but of the tree of the knowledge of good and evil thou shalt not eat; For in the day that thou eatest of it, thou shalt dye the death.* But those being divers ordinances, argue different times. Fifthly, the Scripture plainly shews us, That God had learn'd (as it were by experience, in a certain time passed, That *Adam* being without a helper, had neither till'd nor conveniently kept the Garden. Therefore God said, *It is not convenient that man should be alone. Let us make him a helper like unto himself.*

Sixthly, *God brought to* Adam *all the creatures of the earth, and all the fowls of heaven.* Which is not likely he did in half a day. For thither must the Elephants come from the furthest parts of *India* and *Africk*, who are of a heavy and a slow pace. What shall I speak of so many several species of creatures and fowls, unknown to our Hemisphere, who must swim so much Sea, pass over so much Land, to come from *America* to *Mesopotamia*

names, and there receive their names.

Seventhly, *He saw what he would call them.* *He saw*; that is, that he took notice that he should fitly call every one of them, and in every name he disputed with himself; that is, he had those operations of mind which are distinguished by, discursively, and in time. Nor is it possible that *Adam* could in the half of a day see all the creatures of the earth, and the fowls of heaven, and then premeditately give every one of them a convenient name; which neither in pronouncing of their names, nor in a continual rehearsing of them, he could have perform'd in so short a time.

Eighthly, *God sent a deep sleep upon Adam, and when he had slept* a long and deep sleep, *God took one of his ribs, and filled up the flesh for it.*

Ninthly, *He made a woman of the rib.* Nor did the Grecian Jews believe that the rib of *Adam* was made a woman the same day that *Adam* was made; for they affirm, That *Adam* was made in the New Moon, that is, the first day of the Moon. But *Eve* was made the second day of the Moon. Which the famous *Salmasius* has mentioned in his Climacterical years, and refuted the superstition of the Jews; and withall, has cleared their Opinion, who believ'd that there was the distance of a day betwixt their creation.

Tenthly, *God brought* Eve *to* Adam. If you all reckon these things severally, not half a day, not a week, not a moneth will suffice for half of them.

Nor is it to be overslip'd, that *Adam* called

that

that Female a *woman*, as being taken out of a man, not call'd her man, as the Females were in the first creation. *He created them male and female.* For this man in the second creation did so much excell all other men who were created before, and begotten till his time; for which cause he was to be the first, and the Father of a Nation chosen by God, and by which he was to represent, by Gods decree, all mankind. That he could find no fit helper for him amongst all the women of the former creation; But a woman must be fram'd for him more excellent than all other women. And hence it comes to passe, that Marriages with the rest of the Nations are strictly forbidden the Jews: and that the marriages of the sons of God must not be made with the daughters of men, lest the holy and elect people should be defiled with the prophane Nations, and those that were created altogether in a huddle.

CHAP. III.

Of the marvellous framing of Adam. Of the marvellous conception of Isaac and Christ. Adam was made a type of Christ, in all things like him, but his justice. Eve, the wife of Adam, was likewise a figure of the Church, who was the spouse of Christ.

THey which take pains in reading of the holy Scripture, and are serious in the perusal of them,

them, find three men maryellously and peculiarly brought forth. The first, is *Adam*. The second, *Isaac*. The third, *Jesus Christ*. The first was *Adam*, whose mother was the Earth, God his father. The second *Isaac*, whose father was *Abraham*, God was his mother: *for it left off with* Sarah *to be according to the manner of women*, Gen. 18. To which God alluding, *Isa.* 46. speaking to the Jews, the sons of *Isaac*, says, *he carryed them in his womb*. The third is *Jesus Christ*, whose mother was a Virgin, and whose father God. God was father both to *Adam* and *Christ*, under whose imputation all the world was sometimes to fall. God was the father, *Adam*, was the son of God. *Christ* was the son of God, and God the son. *Adam* was a sinner, *Christ* was just. In all other things *Adam* and *Christ* were alike. *Adam* was a type of *Christ*, and opposite to *Christ*. *Isaac* was a type of *Christ*, and in the middle 'twixt *Adam* and *Christ*. *Christ* was a Prototype of *Isaac*, and an Antitype of *Adam*.

The common Opinion is, That *Adam* was created by God of a full age, of the perfect stature of a man, and that the day wherein he was created, he might be a man of thirty yeers of age, at which age, Christ died. Truely, I shall rather think, that *Adam* was in all things like Christ, except the justice of Christ; as Christ was made in all things like *Adam*, except the sin of *Adam*; and that *Adam* not streight, nor the first day, but by leisure, and by several ages, successively grew from infancy and youth to man's estate, by as many

degrees as Christ arrived at the same state at which *Isaac* arived at it, being himself likewise miraculously brought forth: and as other men begotten after the ordinary manner, arise from children to be men.

And he shall finde this to be most probable, wholoever shall seriously perule the History of *Adam*, from the framing of him, till the framing of his wife *Eve*; for God framed *Adam* out of Paradise, whom he afterwards carried into Paradise, that he might *manurè it*, sayes Genebr. Hence I gather, that *Adam* was framed an Infant without Paradise, because I read, that he was carried into Paradise to *till it*, at such time of his age and strength as he was able to perform it.

Again, I believe that that Paradise was that place of the Holy Land which is called *Arabia felix*; for it is bounded Chap. 2. *Genesis*, By *Tigris* and *Euphrates*, two Rivers joining their streams in their course towards *Arabia*, fall into the Bay of *Persia*. *Arabia felix* is likewise to be understood the *Paradise of the Lord*, in that place of *Gen.* 12. where *Lot* lifting up his eyes saw all the Region about *Jordan*, which was altogether watered like the Paradise of the Lord, and like *Egypt*, as thou comest from *Segor*: for it is probable, that *Genesis* has compared and joyned to *Arabia felix* and *Egypt*, two neighbouring Regions, and two of the most pleasant.

I think that *Adam* was brought to that Holy Land, even as I finde *Abraham* led to the same Land: that *Adam* might have the first natural poſ-

session

Father of it, the first and the father of all the Jews, and which by a further title, and a more peculiar obligation God might afterwards promise & give *Abraham*, and to the Jews his posterity, being *Adam*'s seed, and his own. *Adam* being a young man and cultivating of Paradise, God thought of giving him a Wife; and being as it were uncertain whom he should bestow upon him, he brought unto him all the creatures of the earth, and all the Fowls of heaven, that he might see what he would call them: for every thing whatsoever *Adam* called it, that is the name thereof.

Here I imagine two things: first, because it is said, that he might see what *Adam* would call them, that he might see, denotes, that *Adam* made use of his reason in the proper and determinate Names, which he gave to all the living creatures and fowls. And hence I gather, That *Adam* being now of ripe age, was taught the natural history of all Creatures and Fowls. As is known of *Moses*, whom we read to have been, by the care of *Pharaohs* daughter, bred in all the wisdom of the *Egyptians*. As also Rabbi *Moses Ben Maymon* makes mention of the books of his Predecessors, which make relation of *Adam*'s Master, whose name, say they, was *Somboscer*. And although I give little credit to the Fables of the Rabbins, yet there is nothing so fabulous, but has a tast of an ancient truth.

Then it is written, *all which* Adam *called any living thing, that is the name of it.* Hence I guess, that at what time *Adam* did conceive the nature

of

of all creatures and fowls, he at the same time set them down in writing, and made a book of all their names; for how could it come to passe, that every thing which *Adam* called any thing, should be the name of it, unlesse *Adam* at the same time when he nam'd them, had then composed a Dictionary of them for the use of posterity; least *Adam* himself should have forgotten all those living creatures and fowls, which he was never afterwards to see? For all Lands and Countries are not stored with all manner of Cattel and Fowls.

Adam call'd by their names all creatures, and all Fowls, and all Beasts of the earth. *But for Adam*, sayes Genesis, *was not found a helper like to himself*. It would be absurd to think, that a helper was sought for *Adam* amongst the Beasts of the earth, and the Fowls of heaven. For, what similitude or relation has a man with a four-footed Beast or a Bird? But here you must observe, that the Gentiles, and those men of the first creation, are here numbred amongst the rest of the living creatures, as you shall finde them without distinction called with the rest of the beasts, *The People that treads the earth*, Isa. 42. Yea, that they were called Beasts by the Jews, and so esteem'd, as is prov'd before. This then is the meaning of *Genesis*, That *Adam* did not find a helper amongst the Females of those creatures, that is, the Gentiles; For *Adam* such an excellent man, who was *Isch*, an excellent wife must be chosen, who should be *Ischa*, and not an ordinary and Gentile-woman.

There-

Therefore a wife was fram'd for Adam. But, as a house does not arise from the bottom, nor is perfected so soon, as in one day to be inhabited: so doe I believe that *Eve* was not made so perfect, in that very day wherein she was taken out of the side of *Adam*, that she was marriageable.

Besides, *Eve* was a mystical figure of the Church of Christ, for that same reason as we laid before *Adam* was a type of Christ. Yea, and that is most certain, that the marriage of *Adam* and *Eve* was a Sacrament and mystery, signifying that unanimous conjunction by which God adheres to his Church. Again, we understand that the Church, the spouse of Christ, was built thus; *Mat.* 16. as we find *Eve* built in this Chapter of *Genesis*, where God speaks to his Church in these words, *I multiplyed thee as the herb of the field. Thou wast multiplyed and made great, and thou entredst in, and came to have womens attire. Thy brests swell'd, and thy hair sprouted: and behold thy time a time of lovers.* I guesse that *Eve*, the wife of *Adam*, grew from her infancie to ripe age by little and little, as a house grows, as trees grow, which are call'd the *sprouts of the field*, from twigs to large branches: so as we read in this place the Church did, which was the Spouse of Christ.

The Lord brought *Eve* to *Adam*. I guesse that *Eve* being now of age, and ready for a man, was brought to *Adam* at that same time when *Adam* was of ripe age about the three and thirtieth year of his age: so as *Adam* may be thought to have swned in the same year of his age as

Christ dyed for the sinne of *Adam*.

Which things if they be so, what difference was there betwixt the forming of *Adam* and building of *Eve*, which are rehearsed in the second Chapter of *Genesis*, and the creation of man, whom God created male and female upon the sixth day of the creation, which is made mention of Chapter 1. of the said *Moses*?

CHAP. IV.

Cain a tiller of the ground. Abel a shepherd, and a keeper of sheep. Cain having kill'd his brother Abel, is afraid. Flies the punishment of fratricide. Flies, like all guilty men, to the East of Eden. Marries a wife, begets a son, and in the same East of Eden builds a City. Adam is said to have begotten sons and daughters, from the birth of Seth, *to the death of* Adam *himself. It is not written, that he begat either sons or daughters from the death of* Abel *to the birth of* Seth.

WIthout doubt it is so. That except the framing of *Adam*, who was made of the dust of the earth; and except the building of *Eve*, which was taken out of the side of *Adam*: it is probable in all other things, that they grew and liv'd as other men who were created long before; yea, after the same manner as we know that Christ the Antitype of *Adam*, conceiv'd after a

more

more wonderfull manner, did live and grow. Which, that by the History of *Genesis* it may be more clear, let us go on. After *Adam* had sinned, *he was afraid, because he was naked. And God made coats of skins for* Adam *and his wife, and cloth'd them with the skins of cattel which had been kill'd.* With which it is probable men in those dayes did use to cloath themselves, but who from thence will not guesse, that there were in those dayes Curriers, Shoo-makers, and Skinners?

Adam knew his wife *Eve*, and she conceived and bare *Cain* her first-born, then *Abel* her younger son. And *Adam* divided his substance among his children, being men of age, as men do who are under the verge of the Civil Law. He gave his lands to till to *Cain*, and his sheep to keep to *Abel*. Therefore there was at that time a *Meum* and *Tuum*, as there is, and has been alwayes in all societies well ordered. *Cain* had his Patrimony and his grounds to till. *Abel* had his own goods, his sheep to keep. Such division being made betwixt them, as uses to be made by all good Masters of Families.

Cain was a Husbandman. *Abel* a keeper of sheep, He that speaks of tilling, presupposes a great many other arts: and he that speaks of a husbandman, pre-supposes a great many other artificers. But if there was no artificer in those dayes beside *Cain*, certainly *Cain* was a very busy-body. Therefore he digg'd Iron-Mines, made Furnaces, made his Hammers and his Anvile, and other tools to make his Plow-share, sharp-

ned his hatchets, with which he was to cut down timber to make his Ploughs, his Harrows, his Carts, and the like. Then, if of that Corn which he reap'd, he made bread, then *Cain* too digg'd the quarry to make his Mill to grind; or, if they us'd no Mills in those dayes, *Cain* was carryed to those places where Knaves make their moan, in kneading of brown bread, and made himself a bake-house to bake his bread in. Therefore *Cain* was a tiller, a harvest-man, and a baker: And *Cain* had all these arts alone, for the exercising of which so many artificers are required; which could not be found out but by long study and long experience. All these things are nothing. The noblest of all men, who had God for his Grandfather, and the Earth his Grandmother, was turned into the Iron Mines, and quarry-pits, or in the pounding Mill to break Corn, whither those were carried who were condemned to digging of Metals, or servants, who were to be punished.

Let us come to *Abel*. It is written, he was a keeper of sheep. *Abel* fed and kept his own sheep. Why did *Abel* keep them? What thieves should he fear, beside his Father, Mother, and Brother, if there was no more upon earth? But of Wolves and ravenous beasts *Abel* had as great reason to be afraid, as his flock: lest leaving them they might have fallen upon him.

Moreover, it is probable that *Adam* liv'd either in that time in an inclosed Village, or a fenced City. For after that *Cain* had resolved upon that wicked deed which he was hatching, *He*

said

said to his brother Abel, *Let us go forth: And when they were in the field,* Cain *rose up against his brother and slew him.* That *Let us go forth* shews, That *Cain* and *Abel* were either shut up within the inclosure of some Hamlet, or within the walls of some town. Within what inclosure, or within what Town-walls was *Cain* afraid to be apprehended, and to be carried to prison, if openly, and in the sight of the men of the Village, or of the Citizens, he had kill'd his brother? And he kill'd him when they were in the *Field*, which is opposite to the *City*. Which observe, He kild him when they were alone, without witnesses: which Robbers and wicked men, who do ill deeds and commit Murther, use to doe. That there was rewards for good deeds & punishment forbad deeds at that time, hence chiefly appears, because God speaking to *Cain*, being angry, and his countenance fall'n, because *Abel* was in better esteeme than he, saith, *Why art thou angry? and why is thy countenance fall'n? If thou dost well, shalt thou not be regarded? but if thou doe evil, sin lyeth at the door.* In the gates, that is, in the ports. For it is well known in many places of the Holy Scripture, that judgement amongst the Eastern people used to be given in the gates: Yea, yet with them a gate is the same as a Court: For God told *Cain*, if he did evil, he should be carried before the Judges, who should punish him for his wickednesse. The which *Michael Marole*, Abbot of *Villeloing*, very learnedly observ'd, and very nobly did communicate to me.

Let us presse it further. From what Robbers

did *Cain* get a sword to draw his brothers blood? Whom did *Cain* fear after he knew that his slaying of his brother was blown abroad? When he said to God, *Whosoever finds me, shall slay me*; for he was afraid of his Judges and the Laws, by which he was to suffer death.

Therfore he fled from their jurisdiction who had power to punish him. And fled, like all guilty persons, who find that they have deserv'd ill, and streight betake themselves to flight. I say, he fled to another Countrey. *To the East of Eden*, sayes Genesis. The words that *Cain* had with God before he fled, are very observable. *Thou throwest me out from the face of the earth*. That is to be understood the Holy Land, from which *Cain* was thrown out. *And I shall be a wanderer, and a vagabond upon the earth*. Again, that earth is to be understood the earth of the Gentiles, to which he was now flying, to seek a mansion in it, *Therefore, whoever finds me shall slay me*. Observe, that in that strange earth of the Gentiles, *he shall slay me*. Neither did *Cain* in a strange Land think himself safe, being conscious of his crime And lest we should think he fear'd the Judges of those times in vain, God provides for his safety. *Cain* should have feared in vain, and God should in vain have set a mark upon him, that he should not be kill'd by any man, if those Lands whither *Cain* had fled had been destitute of people.

These things which *Josephus* being himself a Jew, and a great Defender of the Jews antiquities has written of this subject, are worth our know-

knowledge. One, who (it's to be thought) would write nothing, which he had not either received in antient tradition, by word of mouth, or gain'd it by reading. He tells us, that *Cain* flying to the Eastward of *Eden*, did not change for a better course of life; but that by force and rapine he increased his stock, *Getting*, sayes he, *from all parts companions of his robbery and villany, and became their teacher in all wickedness.* The famous and learned *Ismael Bullialdus* that he had read something much to the same purpose in a Greek Manuscript in the Kings Library, translated out of the Hebrew Chronicle; which being render'd in Latine, sounds thus, *And when* Cain *had travel'd a great way, he came to a place called* Cainan, *and did all manner of wickedness, falling upon passengers in the way, robbing and slaying them, of whose spoils he got a great sum of money.*

But pray what manner of men were those companions whom *Josephus* sayes that *Cain* gathered from all parts? Would not he rather have called those men the Grandchildren of *Cain*, if he had thought them to have been so? But he only calls them *Cains* Fellowes, or his Companions, as Souldiers are call'd by their Officers & Commanders. And against whom did *Cain* provide this band of wicked men? Would he have arm'd his own Grandchildren against his own Grandchildren? Nor must we imagine that this was the minde of *Josephus*. To what purpose should he have raised his Grandchildren against his Grandchildren? What? to extend his Territories? But that cannot be probable, the earth being then so emp-

ty, if we believe that the world and all men were then but newly created and made. Besides in this place of *Genesis*, which is the proper History of the Jews, no other Jews are said to be either born or made, but *Adam*, *Eve*, and *Cain*: and those Jews, of whom we doubt not. Nor doe we read that there was as yet any other woman begotten, who should be the Mother of those men we look for.

Who then should be *Cains* wife, of whom we know he did beget *Enoch*, when he was to the East of *Eden*? Certainly, if not of his Father *Adams* Family, who was the first Father of the Jews, which *Cain* was not able to doe; because *Adam* had as yet begotten no daughters: He must marry a wife of the daughters of the Gentiles, who was sprung from the men of the first creation. That wicked brother-killer degenerated from his own stock, and grafted himself into the prophane Nation.

Cain comming to this East-quarter of *Eden* built a City, and called the name of it according to the name of his son, *Enoch*: to distinguish it from other Cities of the East of *Eden*: which had likewise their own names. But with what Workmen and Carpenters did *Cain* build this City? Of what Citizens was it made up? If he had no other Workmen but from his Fathers house, no other Colonie but what came from thence to inhabite his City.

Adam then had no children, *Abel* was kill'd, *Cain* fled. And *Adam* then being *one hundred and thirty years old*, begat *Seth*, whom so soon as *Eve*

had

had born, *Adam* said, *God has given me another seed for* Abel *whom* Cain *slew*. By which words it is manifest, that *Adam* had no seed instead of *Abel*, til the hundred and thirtieth year of his age. At which time *Cain* had married his Wife, and built his City. *Genesis* sayes beside, *And the days of* Adam, *after he begot* Seth, *were eight hundred years; and he begat sons and daughters*. Which without doubt he would have spoken concerning the time betwixt *Seth* and *Abel*, if *Adam* had in that time begotten any sons or daughters. But because in that time he neither begat sons nor daughters, it is said after he had begotten *Seth*, *God hath given me another seed for* Abel, *whom* Cain *killed*; that is, *Seth* is come in the place of *Abel*, who is dead.

CHAP. V.

The Gentiles prov'd different from the Jews, out of the monuments of the Gentiles, and from the stock of Adam. *The argument of eternitie divided into two classes by the antients. Of time. Of the bundles of years which the* Chaldæans *had made up. Of the Periodical year. Of the returning and great year. Years signified by Serpents. Of the cave of age decipher'd by* Claudian. *Of the age of ages.*

WE have seen that the Gentiles in their kind, and affection to their kind were opposite to the Jewes, were begotten of another stock than the Jews; and also call'd and esteem'd strangers

strangers by the Jews themselves. We have seen the Gentiles, the first men that were, *Gen.* Chap. 1. created with the Sun and Moon, which determinate beginning is unknown to all men.

On the other side we have seen *Adam*, from whom the Nation of the Jews is deriv'd, created apart from those first men created in the first Chapter, and from the men of the first creation. We have seen *Eve* his Wife created after a discontinuance of his creation, and not upon the same day. We have seen *Cain* a tiller of the ground, and *Abel* a keeper of sheep. Two brothers, undertaking several tasks, undergoing divers duties found out and established by custom. *Abel* slain by *Cain*, when they were gone forth; slain in the field, to hide it from men, and the concourse of people. We have seen *Cain* affrighted, for the slaughter of his brother; fearing the men of his own time; that is, his Judges: Flying from his own Countrey, and a Captain of Thieves in a strange Nation; marrying a Wife, building a City, nor a City without a name, but with such a name as was signal from his first-born *Enoch*. Which, that I may the more clearly illustrate: we have seen *Adam* and *Eve* otherways created by God, than the Gentiles were created, and the men of the first creation. We have seen *Cain* banish'd from the house of his Father *Adam*, and the Family of God, a renegado to the remote and strange Gentiles.

Lastly, we have seen out of *Genesis*, and out of other choice places of both the Testaments, the multitudes of proofs by which it is abundantly prov'd

prov'd that the Gentiles are different from *Adam* and from the Jews of his posterity. But because it is said, That arguments joyn'd are more strong; we desire to joyn to these arguments of Scripture, those monuments, which are a great many, of the creation of the world and the first men, whom the most antient and best-esteemed Philosophers and Historians have delivered to have been many ages ago.

And those which argued concerning the world were distributed into two Classes. One was of those, who affirmed that the world was without beginning and ending, that it was from eternity, and should remain to eternity. Others disputed, that the world had a beginning, and should have an end, but both granted, that the beginning and ending of it were neither of them known. They that said, that the world was eternal, believ'd that there was a God, who was not begotten, and who never should die; Yea, they would have God and the world to be one thing; and that God had put on the world: And that *Jove*, the greatest of the Gods, was the whole world, a living soul compos'd of living souls, and a God compos'd of gods, as of his parts. For they made the parts of the world of the number of eternal Gods; for there were eternal Gods, to wit, the Sun and Moon, and the rest of the stars, which were in continual motion; and, which had no beginning, nor ever should have an end. And for this did they affirm, that the Universe was eternal; because, if it was begotten, it was begotten of nothing. But that nothing could come of

nothing,

nothing, they did imagine granted. Likewise they guessed the eternity of the world, by that eternal perseverance and constancy by which the world is permanent, and alwayes like to it self. Therefore did they say it was immutable, because it was always such, and should be alwayes such as it now is. To which adde that of *Ecclesiastes*, Chap. 1. *What is that which was, but it shall be? There is nothing new under the Sun. Nor can any one say, Lo this is new: For it hath been in the ages which have been before us.* And the same Sun still arising. This was certainly the cause that there were Adulterers too before *Helen*; that there were Captains before *Idomeneus* and *Scipio*; and that *Troy* was taken before *Agamemnon*.

God made Eternity, Eternity made the world, said *Mercury* in *Pœmander*. Therefore God was before eternity, and eternity before the world. But as the Sun being the cause of the day, is born with the day, not before the day: and as God, the cause of eternity, was not rather before eternity, but from eternity with eternity: So the eternity which made the world, was not so much before the world, as with the world from eternity: Wherefore the same *Pœmander* would have eternity to be in God, and the world in eternity; Yea, he said that eternity was the soul of the world, as God was the soul of eternity. He said then, that the world was the work of eternity; that it was not made at a set time, but alwayes, and from eternity: and since eternity never ceases, the world should likewise never cease.

Be-

Besides action was always in God a power unvanquishable; for God was never idle: which we perceive by the world, which is the image of God. For there is no rest in all the parts of the world. For the world is always big, and alwayes brings forth, according to the nature of time and place. Therefore we shall easily imagine that the world had no birth, if we have regard to God, in whom the world & all creatures must be from eternity, from whom they must needs have their birth, and of whom God in his good pleasure travel'd with from all eternity. But if we believe that God always, and from eternity carried the world in his mind and will, we must needs believe, That God, by that unvanquishable power by which he acts and brings forth always, did beget the world from eternity.

On the contrary, they that assign'd to the world a beginning, teach us that things had a beginning, the forms of which, by little and little this Universe did receive. And that the unsetled Globe of the world became one lump, and that the first creatures crept out of the earth, and believed that the world was amazed at the sight of a new Sun. Nay, *Porphyrius* has very elegantly decipher'd the youth of Nature, where he speaks of the first and most ancient sacrifice of the *Egyptians*. He says, *There seems a great space of time to have past over since the Egyptians, the wisest of men, began at home to sacrifice to the heavenly Deities, not with the first fruits of Myrrhe, Cassia, or Frankincense, but with green grasse, which with uplifted hands, as being the first gown of teeming nature, they did present.* Por-

Porphyrius did not say that an infinite time had past, but *seem'd to have past*. Which observe, to be according to the opinion of those, who said, that *the world from all eternity did rowl with a perpetual motion, nor that it was begotten at any certain time. At a certain time*; that is, at a known time. In which sence *Sanchoniato*, who liv'd before the destruction of *Troy*, said, that the beginnings of the world were infinite, and that the world should have no end, but after many ages.

They likewise believed, that the perpetual motion wherewith the world is rowl'd, had likewise begotten returnable time. Time, I say, which has from many ages lasted, & shall last out many more. As also they granted the parts of this time to be minutes, hours, days, months, ages, ages of ages, or that age which is extended from age to age. There were likewise years of years, the twelfe years, eight years, and nineteen years amongst the Greeks. The things which *Claudius Salmasim* a man of most excellent learning has written in his Preface to his Climacterical years, are things curious and choice. He said, that the *Chaldæans* were so large and liberal in the computation of the times of their Kings; that they number'd them not by years, but by divers sums consisting of years. There were three kinds and names of those, as he says, Σάρος, Νῆρος, and Σῶσος. Σάρος, as he has found it written, contained six thousand years. Νῆρος, contained six hundred. Σῶσος, sixty. It was ordinary too amongst those of *Mexico* and *Peru*, to make up such h[illegible]s of years in making up the account of the

the world, and numbred the age of the world by Suns. One Sun, says *Genebrard*, consisted of eight hundred and sixty years. And if there be any trust to be given to them, the last Sun amongst them was to be reckoned from the year of our Saviour, a thousand forty three, which *Garcillassus a Vega*, a *Mexican* himself of the royall Posterity of *Inca*, has left us written in his Commentaries.

There are likewise divers years of fixed stars, and wandring ones, in which they end their courses, or are joyn'd together. For a year, as *Scaliger* says, is the circuit of that Period, by which it is surnamed. That is thought the greatest Period, which is made up of the course of the eighth sphere, and which ends, when all the stars return to the point from whence they go forth. Which *Cicero* call'd *The returning year*; because all the courses and conjunctions of those stars being ended, they return'd, and should again begin their turns, like single stars, who go and return in their courses and conjunctions with an unwearied motion.

That year being done which is call'd great,
The wandring star's again that course begun,
Which, when the world was new, they enter'd in.

Which Verses are in the elegant Poet *Ausonius*. To which you may adde those things which *Pomponius Mela* after wrote of the *Egyptians*; They, says he, have it recorded in their Histories, That the stars have perfected their course four

times

times since they were *Egyptians*.

Claudian has lively describ'd that great year, which according to *Cicerons* relation contains so many ages of years, in his Panegyrick to *Stilico*.

Far hence, unknown, and from our senses hid,
Scarce seen by Gods, Times mother doth abide,
The immense cave of age, whose lap affords
All space of time, or else recalls and hoords:
But round this cave a mighty serpent lies,
By whom each mortal thing decays and dies;
Youthful, with burnish scales, whose mouth devours
Still his own tail, re-furnishing lost hours.

'Tis ordinary, that all sorts of years are signified by Serpents taking their tails in their mouthes: according to all circular figures, which is alwayes return'd into it self, as all years are alwayes return'd into the same beginning. Therefore did *Claudian* assign a huge Serpent to this great year, and that Cave the pale and aged mother of years, encircled by that Serpent, and feign'd that she devour'd her own tail; because that great year, like other and the lesser years, should alwayes return into it self, and begin where it left off. Yea because, as he speaks, *it should alwayes, by a silent motion, run over again its own tracks.*

Nor was the eternity of years represented by Serpents only for the figures sake, because they were wrapped round; but likewise by reason of their own nature, by which they were thought, after a long age, to be again renewed in themselves,

and

and be as it were immortal, as the *Phœnicians* and *Egyptians* believ'd. That great Serpent which environs the cave of the great year, is said to be always green in her scales; because this sort of creature is believ'd, by reason of the force and abundance of spirit that it hath, not only to put off old age, and become young again, but likewise to receive greater encrease of strength: as likewise because the nature of it is lively and fiery. For which cause *Virgil* has set forth his Serpents *blustering with blood and fire*, which agrees very well with the great year, which has a green and fresh old age, always taking and retaking, recalling and furnishing time out of his large bosom.

That which we have said of Serpents turning backwards bite their own tails, agrees with these Periodical years, whose beginnings are certain and known, and have certain and known ends, whether they be these lesser years, or the greater year, whom we always make periodical, and confine within certain limits. It is not so with the great years, which comprehends the past periods of all the years, both lesses and the greater, which is call'd the age of ages, or that age which begins at the beginning of ages, and shall endure to the end of them. For this age has no determinate period. It depends of a beginning not imaginable, and although it always tends towards its end by a restlesse motion, yet it never reaches it. For which cause this Serpent of *Claudian* does not fitly expresse this year, but rather *Lucans* Bear, which turning his teeth towards his tail, encir-

vours to draw out the Huntſmans dart, but reaches it nor. *Iamblicus* ſpeaks fitly to this purpoſe: ſayes he, *God the creator turning the celeſtial globes with incredible ſwiftneſſe, turns his own frame towards himſelf, and has commanded it to be in perpetual motion from the beginning to the end.*

That age, which runs out from the beginning of things created, and ſhall onely ſtay when there is an end of them, and which is time it ſelf properly, and a comprehenſion of all things paſt, and to come, is call'd *the body of times* by *Tertullian*, Apol. 26. But is call'd *the age of ages*, and *the age*, ſimply: and *the day of eternity*, by holy Authors. But if the great and returning year of *Cicero* doth ſo aſtoniſh him in numbring thoſe ages: If the Cave of *Claudian*, which is the ſame as *Ciceroes* great year, is unknown and hid from our ſenſes, ſcarce acceſſible to the Gods: In what clouds and darkneſſe doe you think ſhall mens minds be, in recounting all thoſe ages which make up eternity it ſelf? I ſay that eternity, in which are comprehended all thoſe that are paſt, and all that are to come; And which devours that Cave of *Claudian*, as a throat doth a morſel, and turns *Ciceroes* returning year round, as a Potter doth his wheel.

This was that, which the Author of *Eccleſiaſticus* wrote concerning, in the beginning; *Who can tell the ſand of the ſea, the drops of the rain, and the days of eternity?* And in the 18 Chapt. of the day of eternity, *As a drop of the ſea, or a grain of ſand, ſo are a thouſand years in the account of eternity.* Therefore did *Socrates* call thoſe Mad-

Mad-men, that were more curious in their diſputes concerning the original of the world. *Plato in his Dialogue of the ſoul,* He profeſſed he knew nothing of it, the contemplation had made him ſo blind. The knowledge of the original of the world, which is only competent to God himſelf, deceives men, becauſe it is hid from men: nor can we find out the times and ages of the world. And if the Son of God, as he was man, knew not the end of the world, why ſhould we, poor men, ſearch the beginnings of it? For the future, and that which is paſt, are the ſame in the account of time. *The times are not hid from the Almighty,* Job 20. *And belongs not to us to know them,* Acts laſt Chapter. Wherefore it is written in *Eccleſiaſtes* 1. *There is no remembrance of things paſt.* There were ſtout men, ſayes *Horace*, before *Agamemnon*, but all died unlamented and unknown; becauſe they are ſhut up in the long and laſting night of Obivion.

CHAP. VI.

Men know not their first histories and originals. Of the Chaldæans. *Of the stupendious number of years which the* Chaldæans *are said to have set down in the computation of their Astronomical Tables. Of the* Egyptians. *And of the myriads of years that the* Egyptian *Kings are said to have reign'd. The Kings of the* Egyptians, *Gods, Heroes, and men.*

WEll said that old man:

The Gods wrap up our minds still in a cloud.

But as Geographers use to place Seas upon that place of the Globe which they know not: so Chronologers, who are near of kin to them, use to blot out ages past, which they know not. They drown those Countries which they know not: These with cruel pen kill the times they heard not of, and deny that which they know not. The Grecians divided the times into those which were unknown, into those which were Heroick & fabulous, into such as were Historical, and which they knew to be true: The unknown times were those with them which past from the beginning of things to the Flood; which time, whether it had a beginning or not, certainly by computation cannot be comprehended, as *Censorinus* since *Varro* affirms. The fabulous and Heroick times were those which were from the Floud to the first Olympiad: unknown likewise: Nor is it plainly known how long *Inachus* was from *Ogy-*

ges,

ges, or *Codrus* from *Inachus*. The Historical and known part, is computed from the first Olympiad, and is treasur'd up in History.

But whatsoever we have learned in the knowledge of things, we owe to the Greeks, and to Latine Authors, who have written after them. But sayes he, all things among the Greeks are very late, and you shall find that the building of Towns, and the invention of Arts, was immediately found out, and but a day old. And they last of all began to write Historie. But the *Egyptians* and *Phœnicians* had a constant record of things past, the Greeks themselves confesse. Those same Greeks, but very lately learned the use of Letters from the *Phœnicians*, being taught by *Cadmus*, who was himself a *Phœnician*; for which cause, it was doubtfull, whether the Greeks had any use of Letters in the time of the Trojan expedition: as *Josephus* has written against *Appion*. But the Greeks, that could scarce assert their own affaires for truth from the first Olympiad, nor could be sure of any thing that was before the first Olympiad: yet, by hearing and reading, knew such things as came to their ears concerning the *Chaldæans*, *Egyptians*, *Scythians*, and *Phœnicians*, the most noble of Nations; but by allusion, and so confusedly deliver'd, that those things which from their Predecessors they receiv'd confus'd, to their Successors they in like manner return'd them. And if the particulars taken severally beget no faith; yet being joyn'd together, they will prove, that those Nations many ages before were reign'd over, and were famous both in peace and war.

Diodorus Siculus, a most famous man, and who had a great opinion of learning amongst all, by reading, enquiring, and travelling *Europe*, *Asia*, and *Africa* forty years, had furnish'd his Library with many antient and exquisite Volumes. This he relates concerning the *Chaldæans*, That they thought very long agoe that the world, according to its nature, was eternal, which had no beginning, nor should have any corruption in order to an end thereof. And that man-kind was from eternity, without any beginning of their generation. That they believ'd the Stars were eternal. And by long observation of those eternal stars, and by an exact knowledge of each of their parcicular motions, foretold a great many things which should befall men. *You will hardly believe the number of years, that the College of* Chaldæans *affirm'd that they had spent in the consideration of the world*, sayes Diodorus. *For, till the expedition of* Alexander *into* Asia, *they reckon'd four hundred and seventy thousand years, since the time they had begun to observe the stars.* *Diodorus* thought it hard to be believ'd, but not impossible; as believing himself, that the motion of the eternal circuit, by an eternal Law, was ordered by the constellations and the stars. And that was it which made *Cicero*, living at the same time with *Diodorus*, write the same things of the *Chaldæans*, whom he calls *Babylonians*. *For they deceive us*, sayes he, *in saying that the* Chaldæans *busied themselvs four hundred and seventy thousand years in calculating the nativities of all children; for if they had so done, they had not left off. But we know no body*

that

that can inform us that such a thing is practised, or ever was. *Cicero* refutes not the account of years in that place, which he did not think impossible, otherwise by impossibility he had refuted it; but the vanity of the *Caldæans* predictions, those careful trials, and experiments given by tradition concerning the Nativities of Children, all through the continuation of so many years; which to *Cicero* seem'd improbable. For why, sayes he, should the *Chaldæans* have discontinued, and not in his time likewise have calculated Nativities? Besides, that wonderful number of years, which as *Diodorus* and *Cicero* relates, the *Chaldæans* bestowed either in the observation of the stars, or in the raising of Schemes in Nativities, is not different from those bundles of times and years, which (as I shewed before) the *Chaldæans* made use of in the computation of the inaugurating of their Kings. For the number of those times was so great, and return'd so far upon former ages, that they numbred not those many sums of ages by years, not by thousands of years, but by several compactions of years.

The *Egyptians* contending in Astrologie with the *Chaldæans*, thought that the motions of all the stars and constellations, and every particular one of them, was ordained from eternity. And the same *Diodorus* affirms, that they had preserved in memorie the descriptions of those motions, all through an incredible computation of years; As it is likewise known that they kept the Histories of their Kings all along, through incredible computations of time. Having Gods

for their Kings, and Heroes, and men. Of whose most ancient Dynasties marvellous things are related by *Herodotus*, and other Writers of the *Egyptian* affairs. *Salmasius*, the learnedst both amongst those *Greeks* and *Romans*, makes mention of a most antient Writer who sets down thirty Dynasties of Kings, and writes, that they endur'd *three Myriads* of years, & expounds those myriads to have been ten thousand thousand, and three thousand years. There are those in *Egypt*, who say, that the times of their King, God *Vulcan*, was worn out of memory: whom they affirm to have reign'd infinite ages in *Egypt*: And that the Sun, the Son of *Vulcan*, did possesse the Kingdom of *Egypt* six hundred thousand, six hundred and seventy six years after his Father. *Salmasius*, the most acute inquirer of their affairs, recounting the number in his Climacterical years.

Nor must we traduce the truth of *Herodotus*, and other Writers of the *Egyptian* affairs, because *Diodorus* has written, *That they embrac'd those wonderful relations for truths.* For those words of *Diodorus* have relation to something else, than those almost infinite accounts of time. For *Diodorus* in so doing, should have turned those monstrous relations back upon himself; who doubted not to relate those four hundred and seventy thousand years of the *Chaldæans*: which were also hard to be believ'd. For it is indeed probable, that *Herodotus*, an excellent Writer, and very accurate in most things, and *Diodorus* himself an assertor of Historical truths, spake nothing of those accounts, but what they had heard either from

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Egyptian Priests, out of their records, and had acuratly examin'd, and seen them in *Egypt*; which for their own parts both *Herodotus* and *Diodorus* ingenuously confesse. But *Diodorus* himself also relates this of the *Egyptians*, nor thinks it any wonder, in part 2. book 1. of his Library, *That the Egyptian Kings born in that Country rul'd Egypt above 4700 Yeares.* Whose times we shall find to have surpassed above threescore thousand years, if we reckon that there is already a thousand two hundred years past, since threescore of the Kings of *France* began to reign.

But to say, that those thousands of years, and myriads which I have mentioned, are to be understood of Lunary years, or of the the third part of the year, as they say it was sometimes divided into the Spring, Summer, and Autumn, were to make Objections to no purpose. Since *Diodorus* himself says this of the *Chaldæans*, *That they said, that the Sun and Moon runs through the twelve signs of the Zodiack; That the Sun ends his course in a year; The Moon in a month.* As likewise *Herodotus* says this expresly of the *Egyptians*, that he had learned of the Inhabitants of *Heliopolis*, who were thought the most skilfull of all the *Egyptians*, *That the* Egyptians *were the first of all men that found out years, and divided them into twelve months.* This division of years and months, is meant in the first Chapter of *Genesis*, where he speaks thus of the creation of the Sun and Moon. *Let there be lights in the firmament of heaven, and let them divide the night and the day, and let them be for signs and times, and dayes and years.* For the dayes in this place

are

are moneths, which are divided into thirty days: and years, which are made up of twelve moneths. The Sun, being the greater Luminary, had alotted to him the greateſt parts of the year. The Moon had alotted to it the leſſe, that is, the diviſion of the moneths. Therefore that diviſion of years and moneths was alotted by creation and nature from God himſelf, to the Sun and Moon; nor was there ever any other account uſed among the *Chaldæans* and *Egyptians*, men moſt expert and skilfull in the knowledge of the ſtars.

But the *Chaldæans* were ſo far from augmenting the numbers, by breaking their years (which they reckoned always by the Sun) by dividing them into monethly and Lunary years, that of thoſe very Solar years they bound up their years into compacted numbers, which they us'd for conveniency of reckoning, and a farr ſhorter way of account. Let them alone then, who ever uſes ſuch trifling diminutions and diviſions, to make ſuch handfuls and heaps of years, which they neither know, or ever could ſatisfie themſelves in, to this day. However it comes to paſs, it will always appear, that thoſe myriads I ſpoke of will alwayes much exceed, in the leaſt computation, that beginning of the creation which is alwayes ſet down in *Adam*.

CHAP.

CHAP. VII.

Of the Egyptian *Kings, who were men.* Plato *in* Timæus *concerning the warriers of the* Atlantick *Ilands, is cited. The ſons of this age wiſer than the ſons of light. Of the prodigious account of the* Chinenſians, *according to* Scaliger.

But grant that *Herodotus* were negligent and careleſſe in many things, wrote by hatred or favour, related Fables, and that *Cicero* in his firſt book of Laws, tells many of them. Shall we likewiſe call him a cheater, and a truthleſſe perſon, whom *Cicero* calls, *The father of Hiſtory?* that we ſhall not believe him in thoſe things wherein he had no intereſt, and wherein he was both an eye and ear-witneſſe with others, and upon certain and ſure grounds hath left us the relation? He relates in his *Euterpe*, That he was brought in by the *Egyptian* Prieſts into a great room; that he there ſaw three hundred forty and one woodden Coloſſes, whom the *Egyptian* Prieſts related had been the images of ſo many *Egyptian* Kings. And as many woodden Coloſſes, which were the images of ſo many *Egyptian* Prieſts. And in the time of their diſcourſe, one *Hecataus* relating his deſcent, and aſcribing it to the ſixteenth God: that they on the other ſide did likewiſe rehearſe their deſcens, but would not admit what was ſpoken by *Hecataus, that a man could be progenerated of God.* They likewiſe agreed in that, that every one of thoſe wood-

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den Colosses, had one honest man to his Father; And those men that were Kings, the Priests declar'd to have been all such, but far distant from those Kings who were Gods. On the other side stood the images of the Priests, according to the life that every one had liv'd. The Priests rehearsing them, and shewing every one of their Statues, til they had shown them all, affirm'd, *That every one of them was*, says Herodotus, *the son of a Priest deceased.* The Priests told, that the time that those Kings had reign'd, was *ten thousand three hundred and forty years*, In which time they affirm'd, that no God had reign'd in humane shape in *Egypt*. But in relating these and the like stories, *Herodotus* very warily provides in the said *Euterpe*, *And these things*, says he, *the* Egyptians *affirm that they know upon continual account, and setting down the years.* By which records it's plain, how trustie and conscientious Chronologers the *Egyptians* were; and how conscientious a Writer of the *Egyptian* affaires *Herodotus* was, who was so cautions in these relations.

And grant, that *Plato*, though call'd *Divine*, did mix his Philosophy with a great many Fables. Shall we think therefore that the History which *Critias* in his Dialogue call'd *Timæus*, relates, a matter of fact, not opinion, is a fable? And which *Critias* by all probable reasons did demonstrate to be true and certain, as having learned by a continued tenor of tradition; he, from his Father; his Father, from his Granfather *Critias*; his Grandfather *Critias*, from his great Grandfather

ther *Dropidas*; and *Dropidas* himself from *Solon*, his acquaintance. He related, that an antient *Egyptian* Priest mocked *Solon*, who told him of the antient acts of his *Athenians*; of *Phoroneus*, and *Niobe*, before the flood; of *Deucalion* and *Pyrrha*, after the flood. That this Priest, I say, laught at these Histories which *Solon* related, as of great authority and antiquity, as if they had been boyish tales. First, because he had mentioned but one flood, there having been many more before. Next, that he had not known the most famous of his ancestors. That he had no knowledge of another *Athens*, the most antient, which had stood before the Flood, which had destroyed them; Nor had not heard of those famous enterprises, and glorious actions, which those *Athenians* had perform'd *ten thousand years before the flood.* At which time an innumerable company of most fierce Warriers had invaded *Egypt* and *Greece*, and all that was within *Hercules* pillars. Against all whom, the only valour of the Citizens of *Athens*, amongst all Nations, was only then shown. The same History is cited likewise in *Arnobius*, a Writer of a very high spirit; where writing for the Christians against the Pagan Gentiles, he uses these words. *We were the cause*, sayes he, *that ten thousand years ago a great Army of men came from the* Atlantick *Islands*, *as* Plato *relates, and destroyed a great many Cities.*

Let us return to *Solon*. He wonder'd at the relation of the *Egyptian*: Nor did he doubt of those things he had heard, because he had occasion to inquire of those things seriously and diligently

gently at the Fountain head, in the Histories of the *Egyptians*, which were of indubitable truth, which they reserv'd so sacred in their Temples, in their holy Bibliotheicks; which they entituled, the *Medicine of the mind*: as the Library of the most antient King of *Egypt*, *Osimandius*, was styled. *Solon* believed before, that the floud of *Deucalion* was the most antient, and taken out of the most over-worn records, and believ'd that there was nothing known before it. He wonder'd at the *Egyptian* History, which he found had surpassed that long in extent of time. Nor did *Solon* reject that jeer of the *Egyptian* Priest, in which he call'd him and all the Grecians *children* in the knowledge of History, he knowing very well, that neither *Solon*, nor any other Grecian, knew any thing of true antiquity. For so soon as *Solon* return'd to *Athens*, being convicted of his error, and certainly perswaded of the truth of these things he had heard in *Egypt*, made Verses in the commendation of those gallant men, that had performed so valiant actions ten thousand years ago, before *Deucalions* flood.

Certainly, it were great madnesse to affirm that the Gentiles ever had any other knowledge of God, than that which they might gain by the things which are visible in the creation. The invisible things of that true God, were first reveal'd to the Jews, to whom God first manifested and declar'd himself, to them first in *Adam*, and afterwards in the rest of the Patriarchs of the Jews. This God was hid and conceal'd from the Gentiles; as was the Altar in *Athen.* dedica-

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ted to the *unknown God*. The Gentiles were blind in the knowledge of the true God; But who can say that they were blind in the knowledge of the world, and of those things that were done in the world? In Divinity they were blind, but who will deny but that in humane affairs they were clear-sighted? The Lord himself says, *The sons of this age are wiser than the sons of light in their own generation*, Lu. 16. In which place the sons of this age are the Gentiles; the sons of light are meant by the Jews. In which signification we see *Israel* call'd, *A light of them that were in darkness*, Rom. 2. As likewise St. *Stephen*, in the 7th of the *Acts* commends the *wisdom of the Egyptians*. Nor did he think that all their humane knowledge was lies. Therefore the sons of this age, the Gentiles, were clearer sighted, and wiser than the Jews, who were the sons of light, not in the knowledge of God, but in their generation, 'tis says, the Lord: that is, in things which relish'd of the deduction and kinred of the Gentiles, of their own creation, which belong'd to the History of the world, the nature of men, humane science, mens actions, and inventions.

Solon, who was the wisest thought, and the learnedst man of his age; and whose times are just betwixt ours and *Adams*, and whom we think not very far distant from us, and who told, as is credible to the *Egyptian*, the History of many thousand years, could he have been ignorant of the beginning of the world, if it had been from *Adam*, from whom, to *Solons* time, were not as yet passed three thousand years? Would not he

have

have confuted those tales and fables of the *Egyptian*, with such a pregnant argument, for telling him stories which transcended his record ten thousand years?

Beside, shall we think those *Egyptians*, chronicled for *Wise men* by St. *Stephen* himself, to have been so unskilfull, as not to know the beginning of the world, which had been so lately? or so much Sycophants, as to relate those things for truths which they knew to be lies, if they had either known or suspected any thing concerning such a beginning? What shall I say more of so many famous Philosophers, excellent in learning, who flock'd to those Priests, that they might learn the *Egyptian* customs & knowledg, with such a general opinion of the *Egyptian* learning and prudence? Do we think that those Philosophers were such blockheads, that they would not have found themselves grosly gull'd and abus'd in Histories of so many thousand years ago, if they had but smelled, or had the least hint that the world was so lately made, and only from the time of *Adam*?

To these adde what is reported of the *Scythians*, alwayes reputed most antient: as also that contention which continued long betwixt the *Scythians* and *Egyptians*. As likewise that which is spoken of the antient descent of the *Phœnicians*. The *French* imagin'd their own beginnings so obscure, that they were said to be begotten by the Night, or by *Pluto*, which is the same. *For that reason, they defin'd the space of any time, not by the number of dayes, but nights, and observ'd the*

birth-

birth-dayes, the beginnings of yeares and moneths: so that the day followed always the night; which *Cæsar* diligently observ'd of them. The account likewise of the *Americans* concerning the original of the world, runs backward a great many ages. *Scaliger* thought the time from which the *Chinenſians* reckon'd, moſt prodigious: *According to which*, ſayes he, *this year of Chriſt* 1594. (in which he wrote his Book, *De emendatione temporum*) *is, ſince the creation, according to their account, eight hundred eightſcore thouſand and ſeventy three.* And no doubt we ſhould find a great many ſuch accounts in the Southern parts, if they were but known to us. For in thoſe thouſands of ages, there is a general Harmonie of thoſe new found Nations, with the *Chaldæans*, *Egyptians*, *Phœnicians*, and *French*.

CHAP. VIII.

The moſt antient creation of the World is prov'd, from the progreſſe of Aſtronomy, Theology, and Magick of the Gentiles. In this Chapter the fabrick of the Sphære is handled.

IT is certain, that thoſe Sciences of the *Chaldæans*, that is to ſay Aſtronomy, which obſerv'd the motion of the ſtars; Aſtrology, which obſerv'd their Periods; and Magick, which found out the harmony of things celeſtial with terreſtrial, flouriſh'd in the time of *Abraham*: Yea, *Abraham* made exceeding skilfull in all theſe arts

by his own Nation, is said to have taught them to the *Egyptians*, when he sojourn'd amongst them. Besides, *Moses* is said *to have been learned in all the wisdom of the* Egyptians, *Acts* 7. But the *Egyptians* wisdom was the same with the *Chaldæans*; for it consisted chiefly in Astronomy, Astrology and Magick: It will be worth while here to consider, whether or no it was profitable for the *Chaldeans* to gain that exact knowledge of those sciences which they had in the time of *Abraham*, in that space which was betwixt the creation of *Adam* and *Abraham*, and which *Scaliger* according to the Jewish Greeks, reckoned to be a thousand nine hundred and eight years; And whether or no the *Egyptians* could perfectly learn those sciences, as they had them in *Moses* time, in that thousand years space which is reckoned from *Adam* to *Moses* his writing of *Exodus*, and which, according to the former Authors is, two thousand four hundred and fifty three years.

They which have the least knowledge in Astronomy, not to speak of those that are perfectly skill'd in it, could no otherwise have been found out but by knowledge of the earth. For the first men by several experiments observ'd that the Inhabitants of the earth in diverse places, did inhabite some cold, some hot climates; and according to their several dwellings, that they had diversities in their nights, days, and seasons: and that the shadows fell contrary to one as to the other. Nor were these observations made slightly, or by chance, but by long and reiterated journeys

neys, by many and wise searchers of these truths, Which after long and grounded experience when they found to be certain and indubitable; from the earth turning towards heaven, they enquir'd from the Sun the causes of all these vanities, and changes of dayes and nights, Summers and Winters. They observ'd, that the Sun went out, and return'd to the Æquator, as they call'd it, being confin'd in his course by two circles on both sides, call'd the Tropicks, through a circle which they call'd the Zodiack, which touches the two Tropicks, but cuts though obliquely the Æquator. And that those Countries which the Sun look'd upon betwixt the Tropicks, his rayes were upon them directly, but his beams more distant: from the other, the more distant they were from the Tropicks, and nigher to the Poles of heaven. Then were the five Zones found out, and distinguished. The Torrid Zone, which was under the scorching Sun, betwixt the Tropicks; two temperate ones, which being plac'd betwixt the Tropicks and the Poles, enjoy'd a meeker heat. The two cold ones, which from the Polar circles, environing the Pole it self, were always benumm'd with ice and cold. There were imagined also two Colures, one of the Solstices, another of the Æquinoxes, the two props of the Sphære. To these the Meridian was added, which standing still when the rest moved, might be assign'd to move, and every motion might have his own Meridian.

The Sphære being thus invented and fram'd, and according to his position fitted to the Hori-

zon; they observed a three-fold Sphære; a direct, an oblique, and Parallel. In the direct Sphære they plac'd those that inhabited betwixt the Æquator. In the Parallel, those which were under both Poles. In oblique, those which liv'd in places betwixt the Æquator and either of the Poles. To those that inhabited the direct Sphære they observ'd, that all the Stars did rise and set. But to those that inhabited the oblique Sphære, some did rise and set, others never did arise, but remain'd perpetually under the Horizon: that some did never set, but were continually upon the brink of the Horizon. That in the Parallel Sphære, none ever did arise or set, but part of them were alwayes above the Horizon, and part beneath: Unlesse those, that running through the Zodiack in their course, were half seen, half unseen. That those that were in a direct Sphære, had a perpetual Æquinox. That in the Parallel the day continued for six whole moneths, as also the night for six whole moneths more. That in the oblique Sphære, there was inequalities both of dayes and nights, according to the elevation of the Sphære towards either of the Poles. Observing alwayes this tenor and temper in the partition of days and nights, That there was no place upon the earth that had not in the revolution of one year, six moneths of day, and as many of night; which was apparent to those that inhabited the Direct and Parallel Spheres. That in the Oblique, the length of the dayes, and shortnesse of the nights in Summer, was recompensed with the shortnesse of the days, and length of the nights in Winter.

Besides,

Besides, they took notice of the *Perioeci*, inhabiting under the same Æquator, in a Parallel Circle under several Meridians, to whom the days and nights fell out at contrary times, but their Summers and Winters at the same time. The *Antœci*, under several Parallels, at an equal distance on this and th'other side of the Æquator, on both sides at the same height of the Meridian, who had their nights and days at the same time: but their Summers and Winters at several seasons. The *Antipodes* or *Antichthons*, under parts both æquidistant from the Æquator; but plac'd in parts opposite of the Meridian; who had their times altogether different, both their Summers and Winters, and their nights and dayes. Took notice likewise of the *Amphiscii*, who had two shadows, to the right and left. The *Heteroscii*, who had but one shadow; either to the right or to the left. The *Periscii*, who had shadows about them to all parts of the Horizon.

I speak not of a great many things which belong to the frame of the Sphære; the heads of which I have but here briefly handled, And which, being long since known and publick, may be thought easie to be found out, and to need no great pains, to such as take not notice. But if we observe well, these of them that seem the least, could not have been found out, but by long and continual search. Nor could all disciplines, as they now hang together, have been demonstrated, except Arithmetick and Geometry had first been well known by those exquisite Masters of Sciences in many ages. In many ages, because

all the Mathematicians, though excellent, found not out all in their own times: Nor could a clear demonstration of the Sphære, such as the *Egyptians* and *Chaldæans* had, been gained, but successively, and by experiments and observations searched and gather'd over all the world.

CHAP. IX.

Of the antiquity of Astronomy.

But whatsoever belongs to the Sphære, were but Rudiments of that wisdom and Astronomy, which flourish'd chiefly amongst the *Chaldæans* and the *Egyptians*; for by such beginnings the infirm knowledge of the stars first was strengthned. For the first authors of Astronomy, when they guessed the motion of the stars, They observ'd the seven Planents plac'd one above another; and innumerable fix'd and wandring stars higher than those Planets, towards the North and the South, distinguish'd by several figures of constellations. They observ'd likewise, that all the stars did rise and set diversly, Astronomically, Poetically, Cosmically, with the beginning of the night, or according to the Sun. Concerning the Planets, that they rose and set, now in one place of the Horizon, now in another; and that under the Meridian they did arise now higher to the North, now lower to the South, but both within certain bounds. That all went sometimes more fast, sometimes more slow; seem'd some-

sometimes bigger, sometimes slower. Many more are observed about the Sun and Moon. That the Sun went thorough the Zodiack, where a line divides it in the middle, which they call the Ecliptick, dividing the two Hemisphæres, the North and the South. That the Sun moves only that way. That the Planets courses are oblique towards this line, and strayes from it, now to the North, now to the South. That the Moon appears in several Cantons, encreasing or decreasing, and that she is in travail and is eclips'd, when she is opposite to the Sun, and cuts obliquely the Ecliptick in either of the opposite points, which they call nodes, the head of the Dragon being one, and the tail of the Dragon another. That *Mercury* and *Venus* go round the Sun, and are called his followers. That *Mars*, *Jove*, and *Saturn*, are not so tyed to the Sun, but sometimes opposite to him. That their course is sometimes concentrical, sometimes excentrical, either high from the earth, or low towards it. Which sometimes comes to passe in Epicycles, sometimes direct, sometimes retrograde, sometimes continued. But the fixed stars kept not alwayes the same distance from the æquinoctial points, but that in their reaching of them they were exceeding slow.

To salve and explicate these appearances, several grounds were laid, disputations broach'd of some, that said, that the heaven mov'd, and the earth stood still: of others, who swore the contrary, that the earth mov'd, and the heaven stood still. Affirming, that the stars mov'd in very free

diſtances, or bounds, and that their natural motion was from the Eaſt to the Weſt, and thoſe that mov'd more ſlowly to the Weſt ſeem'd to move toward the Eaſt. And others on the contrary affirm'd, that the ſtars were fixed and planted in ſolid ſphæres, by whoſe motion they were turn'd about, and together with them did move from the Eaſt to the Weſt. And, to end in few words, ſeveral Theories were aſſign'd to every Planet, found out by long obſervation and experiment, which could not have been atchiev'd, but in a very long time and obſervation. They obſerv'd likewiſe various motions of the ſtars, their ſeveral wayes and periods, and diverſe knots of them. That the Planets were diverſly and wonderfully configurate one with another. Manifold conjunctions of the ſtars. I paſſe by the leſſer. They relate that the conjunction of *Jupiter* and *Saturn* is once in Nine hundred years. Of the great Period, at wich time all the ſtars return to their firſt point, enough before. I omit a great many things to the ſame purpoſe; which for fear of diſpleaſure and tediouſneſſe I paſſe by: All which, becauſe they are already publiſh'd, ſeem to people that underſtand not, to have been ſuddenly found out, and without any trouble; but whoſoever ſhall conſider with himſelf, that the moſt ancient and moſt famous Aſtronomers, for the ſpeculations and obſervation of the leaſt of them, dwelt upon mountain tops all their lifes, will not think that they were ſo eaſie, and ſo ſlight to be found out. Take notice of that, that as a good King, or a good Poet, is not born every

day;

day: no more were there ſuch Aſtronomers, who, to find them out, would beſtow ſuch care night and day. Therefore it appears, that the knowledge of Aſtronomy, of far more large extent than the Sphære, could not, but in a longer time, and farre more ages, be gained, and found out.

CHAP. X.

Of the antiquity of Aſtrologie.

But although it muſt needs be a vaſt and incomputable time in which thoſe firſt ſearchers beſtow'd their ſtudie in contemplation of the Sphære & Aſtronomy, their little & of no conſideration, in compariſon of thoſe in which the influences & natures of the ſtars were found out, & by wch the ſtrength of the ſtars, both in the motion of the air, & moderating mens fortunes, were found out to have a ſpecial command. The firſt Aſtronomers advanc'd their faces to heaven, to attain to the poſitions and motions of the ſtars. The Aſtrologers who followed them, return'd their eyes from the heaven to the earth, to conſider earneſtly what the force and influxion of the ſtars, could operate upon the Earth; for they imagined, that the ſtars had long goads, with which they did punch us from heaven, and that qualities were ingendred in men, as their ſtars did encline them.

They found by manifold and long experience, that

that some of the stars were of a fierie quality, hot, and cholerick; some earthly, dry, and melancholy; some ayrie, moist, and sanguine; some waterie, moist, and phlegmatick. They believ'd, that every Planet had their winds assigned to them; and that the courses, and returns, turnings and passings of stars, did foreshew the times; that some of the stars were bountifull, some malevolent; those bountifull, which foretold happinesse to men; those malevolent, which foreshew'd danger, and were destructive to men. That those were mix'd and temperate, which sometimes made mens lives happy and good, sometimes unhappy and unprosperous. That some stars were masculine, others feminine: some Homogeneous, others Heterogeneous. That some were happy for the day, some for the night. That some stars by their presence and testimonie wrought; some by their rays and aspect. That they foreshew'd good or evil, if their presence were good or bad, their rayes good or evil. That there were destroying stars, which upon their meeting cut the thred of life. Others Climacterical, which troubled the course of life. That there were heavier or lighter climactericals, and by the meeting of some malevolent star became deadly. That the numbers of seven and nine was not the cause of a Climacterical, but the decree and finishing of a star; and that therefore every Planet had his particular Period, to signifie the climacterical returning to the same Period every year. That there were besides, trigonal, tetragonal, hexagonal, and diameter aspects. That

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the trigons, tetragons and hexagons", ſome were placed on the right hand, ſome on the left: on the right hand, thoſe that wrought by radication and aſpect: on the left, thoſe that wrought by preſence and teſtimonie. In Diameter, were weekly Climacterickals, in ninths, or nine dayes in the Tetragon. That benevolent ſtars ſoftned the force of a climacterical ſtar or place; and that the aſpect of a ſtar ſometimes chang'd the aſpect of a ſign. They obſerv'd that the Zodiack had its parts, maſculine and feminine. And as the Aſtronomers divided the Zodiack into twelve ſigns, or parts; the Aſtrologers divided every ſign of the Zodiack into three Decans, and nine benefactors or patrons, that divided the twelfth part of the Zodiack into twelve parts, which had the impreſſion of the force of the twelve ſigns, and their names alotted twelve parts in a twelfth ſign in ſigns predominant. Beſides, the antients painted theſe Decans with ſeveral colours. The ſeven Planets, and the twelve Aſteriſms of the Zodiack: thoſe in more flouriſhing colours: the others in darker and obſcurer colours. To *Saturn*, they alotted black: to *Jove*, white: to *Mars*, red: To the Sun, a ſhining colour: to *Venus*, diverſe colours: to *Mercury*, ſand colour: to the *Moon*, an ayrie colour. They thought that a clear ſtar was blunted by a dark one: a dark ſtar enlightned by a clear one; and that ſtars, by admixtion of others, receiv'd a hundred colours different from their own.

Alſo, to theſe Decans the Caſters of Nativities attributed the firſt place in all Aſtrologie and

Divi-

Divination, which arises from casting of Nativities. Nay, they thought that those Decans were so powerful, that there were so many people in government, and so many universal Laws as there were Decans. Hence not only the nativities of Cities, but likewise the nativity of the world was essayed. But the *Chaldæans* and the *Egyptians* were most acurate in the casting of Nativities, in the framing of the Dodecatrope, and the Scheme of the Horoscope; They first sought for the Horoscope with all diligence: they found out the Planet of the Nativity, whom they call'd the Lord of the birth, the Prince, and giver of life: then sought for the Lord of the time, the alotter of his time and fortune. In the erecting of the Scheme, they appointed twelve places, bad and unhappy, according to whose determinations or aspects they gave Judgement: As many they made fortunate or unhappy, in Fortunes dodecatrope, which they styl'd, the twelve rewards of Fortune: and so styl'd by the learned *Salmasius*, not the labours of Fortune, as they are commonly call'd. According to the position and fabrick of the Scheme, they ordain'd stars, who received strength from the Horoscope, and which moderated every ones Nativity. And although every one of them were of sufficient force of themselves; yet for divers aspects and configurations, by which they were allay'd, they either lost their forces, or gained new influxions. The Horoscope was generally with them the same which a Decan; but in division, and in their visibility: according to which, the *Egyptians* and *Chaldæans* did

cast

caſt Nativities: they enquir'd out the twelve parts of the Horoſcopant ſtar: and not only in what part of the twelve the Horoſcope was, but in what twelfth part of the twelfth part; nay, whether there were any one in the ſixtieth part. And they who were more acurate in their ſearch, whether there were any horoſcope in the ſixtieth part of the ſixtieth, The ſtars ſeem'd well or ill diſpos'd, when the Planets were plac'd in good or bad ſigns, in good or bad parts of them. Beſides, they ordained ſeveral Climacterickals, according to the Horoſcops or Decans. And as to every Decan they aſſign'd their own Planets, they made alſo ſeveral Climacterickals, according to the order of the Planets, to be diſpoſed in every nativity. Nor did they only take notice of the Planets and Decans, in finding out of the Climacterickals; but conſidered likewiſe the aſcenſions of ſtars, and the bounds of every time. All which, by exact and diviſion to the leaſt, were inquir'd out and invented, and accommodated and fitted carefully to their definitive art.

They obſerv'd beſides, general Lords of the times, who from the beginning of their lives, to the ends of them, were conſtant companions of their fortunes and actions. Who diſpoſed the times, years, moneths, dayes, and hours, to the following ſtars; and thoſe that follow'd, to thoſe that next them enſued. That the general Lords of the time, receiv'd its times from none, but from its ſelf: But did diſpenſe them to the particular Lords of time; and that theſe particular Lords, who receiv'd it of their general, diſtributed

ted them likewiſe to their followers: ſo that every ſtar had its lordſhip of time in order. That alſo thoſe general Lords had ſpecial ones in their boſoms yearly, monthly, daily, & hourly; in the accounting of which, and placing them in order, it cannot be ſet down how diligent the antient Aſtrologers have been, eſpecially in the giving and receiving of time which the ſtars ſubſtitute to another, did borrow from one another. They obſerv'd that ſtars did alter and change from good to evil, and that one Lord of time did not confer good or evil, but many; and when good or bad at one time happen'd to one man, theſe contrarieties could not have been foreſeen from one Lord, but many: For as the aſpects of the ſtars, their courſes, circulations, and meetings, were mix'd: ſo were mens actions and fortunes mix'd upon earth.

Several things beſides were obſerv'd of this kind, which are common with the Maſters of this Science. And a great many more things, which by the antiquity and malice of time are bereft us, and loſt with the books of the *Chaldæans* and *Egyptians*. Of which, if they were extant, we would, perhaps, ſee what *Pſellus* hath written of the Books of *Teucer* of *Babylon*. *Whoſoever*, ſayes he, *reads them, ſhall find many things in them wonderful, of the Celeſtial ſigns and Decans, which ariſe with them, which have influence on ſeveral actions and events.*

I confeſſe, that all theſe things, and all matters of Nativity, conſiſted of wandring and arbitrary principles, but being various, and ſo often re-

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iterated, for that very ſame reaſon were to be found out by obſervation and experiment. And for that cauſe, muſt needs have been a perfecting through a great many ages. For which cauſe the antient tradition of them was in ſuch repute amongſt the antients, that it had Patrons, both Gods, Heroes, and men: *Mercurius*, *Æſculapius*, *Anubius*, *Petoſiris*, *Necepſon*, *Orpheus*, and a great many more who have written Aphoriſms concerning the determinations of the ſtars, and who have thought that ſomething, which wee think idle ſtories, and have added weight to this ſmoke.

Which things ſo often as I conſider with my ſelf, I wonder no longer at ſo many Thouſand years, which *Cicero* ſayes the *Chaldæans* ſet down in trying of Children according to their Nativities. Hence that ſcrupulous care amongſt the ancient Caſters of Nativities, in finding out the partile Horoſcope, in diſtributing the lordſhips of time among the ſtars, in ſearching out the Climacterical. Moſt of which, to this age unknown, the ſingular and excellent *Salmaſius*, hath wonderfull, exactly, and learnedly laid open, according to his hidden learning in all ſciences, in which he is excellent.

CHAP.

CHAP. XI.

Of the antiquity of the Divinity and Magick of the Gentiles.

THat the Divinitie of the Gentiles was an addition to that most ancient and first Astrologie, none can deny. For the first men strayed a great while upon earth, before they turn'd towards heaven, and gaind from the dimensions of the earth, the dimensions of heaven. Astronomers, who succeeded them, stray'd long in heaven in finding out the courses of the stars. Astrologers, who followed them, look'd long down upon the earth, to find out by diligent consideration, what power the stars had upon earth. The Divines, who were the Disciples of the Astrologers, turn'd their eyes back again upon heaven, and when they saw those celestial fires as it were pierce our inferiour bodies with their rayes, for which cause the Bible calls them *the host of heaven*, they thought them to be Gods omnipotent, to whom all things did give obedience, and turn'd all things towards themselves; and so gave them names, either from the power they exercised upon earthly things, or from some peculiar effect that they had in mens destinies.

They attributed to the world its God, or genius, whom before I did shew at large to have been the Prince of the inferiour Gods, and a spirit of the first creation; They call'd him *Pan*, and gave to him a whistle of seven reeds; at the sound of which,

which, all the rest of the *Satires* and *Pans* did dance; signifying, that that universall spirit and God, did move and moderate all the rest, by the harmony and content of the seven Plants. Afterwards, they assign'd to particular places, towns, peoples, houses, their own Genius. All which, because they are tedious, and known to most, I passe.

But likewise because most men did referr the beginnings and causes of things, not only to stars, but to supercelestial intelligences, and to the author of the world: many things were spoken of gods and their degrees; which contentions *Mercury* of *Egypt* to compose, call'd by them *Trismegistus*, and esteem'd a God, perform'd a wonderfull thing, as *Firmicus* relates, *Mercury of Egypt*, says he, *wrote twenty thousand volumes of divers substances, and beginnings of degrees of celestial powers, which were diversly related. In which the Astrologie and Divinity of the Egyptians was explained. Which arts he had taught* AEsculapius *and* Anubius. The which, that it may be confirm'd by good authority, *Iamblichus* relates this of those bookes in his Mercurials: *Mercury*, says he, *made twenty thousand books, as* Meneteus *says; yea thirty thousand, threescore thousand, five hundred and twenty five books. He wrote a hundred books of the Empyrean Gods, as many of the ethereal, a thousand of the celestial.* Hence we may guesse how exceeding antient the Theologie of the Gentiles was, both by the Antiquitie of *Mercury* himself: as also from the first authors of the Theologie of the Gentiles, who, long before *Mercury*, could not

agree concerning their own Gods. Hence it is also manifest, that the Theologie of the Gentils flow'd fro the knowledg of the stars; because whatsoever fables the Gentils did invent concerning their own Gods, were understood of the influences of the Planets, their aspects and conjunctions. Therefore they feign'd, that *Saturn* was harsh and cruel, because the appearance of that star in heaven was malignant and hurtfull. That *Jove* was given to love, because his star was bountifull, and exhilarated mens hearts. That *Mars* being fierce and bloodie, was mollified by the intervening of *Venus*. That their conjunction was hinder'd by the Sun. And the rest, which in relating I should be troublesom.

Besides, the Theologie of the Gentiles begot their Magick; and those which were the Priests of their Gods, were also their Magicians. The Antients thought there were hidden vertues in all things terrestrial, either by a divine ray, or a vertue so disposing them, or infus'd by intelligences, by ways of mediate, or impress'd in them in the creation by primitive copies. That likewise all things terrestrial were in heaven in a celestial and pure form, in the intelligences more simply and intellectually, in the primitive copies purely, and in manner of Idea's. And that all things, by divine attraction, and symbolical love, were reciprocable, and by mutual breathings fed one upon another. That things celestial and supercelestial, by their influxions did draw things terrestrial towards them. That things terrestrial likewise by their appetites drew down things

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celestial to them. And for this reason, that there was no growing thing in the earth but had its proper star, by whose spirit it possesseth both life and strength, and those faculties with which it was indued. Not to speak of stones, metals, precious stones, trees, beasts, and men, to whom they likewise appointed their own stars. Therefore with such efficacious things they were thought to work wonders, preparing them according to the Moon, Star, or the Aspect. For, as the vertue operative from things occult produced things manifest: so these Magicians, by the help of things manifest, seem'd to produce hidden effects by the influxions of stars, and things natural sympathizing with the celestial. And imagin'd, that the celestial influxions, mix'd with the power of things natural, produc'd effects admirable here on earth, though the causes of them were in heaven.

Hence it is that they relate that the shapes of stars and gods have by enchantments been call'd down, and the Gods themselves forc'd by their charms, by sacrifice, consecrations, incense, invocations and imprecations. Those forms of gods and stars they ca l'd persons and presences, such as the Decans were. For Decan, according to the *Chaldee* and *Persian*, as the same *Salmasius* relates, was a presence or appearance. These presences or appearances sometimes were prosperous, sometimes unfortunate.

The direful shapes and Gods that ruin'd Troy,
Presage themselves.

In sacrificing they appear'd either hostile or friendly. For the depulsion of hostile appearances, the Purple tyre of the head was appointed amongst the *Romans*, as *Trojan Helenus* ordain'd *Æneas*: Æneid. 3.

Withpurple vail thy sight and head attire,
Least at the sacrifice and holy fire,
Some direfull interrupting shape thou see,
Which after must a solemn custom be,
To thee, thy friends, and thy posterity.

From those inchantments all witchcrafts and Philtres took their beginnings, by which men were either bewitched to love or hatred, or made well or ill. To this adde the impressions either of good or bad virtues, in those Images, which they call *Talismanical*, by characters, adjuration, lights, sounds, numbers, words, and names. For they thought that Nature express'd hidden effects in like shapes, as it were by sympathie, and that the Gods express'd the truth of Ideas by manifest Images. As also the antient Priests of several things composing one thing, liken'd it to that one thing, which is above many things. The separation of which composition would weaken every one of the materials, but the mixtion of them by exemplary force restore the Idea. They relate, that the Decans in those Talismanical figures were used to be painted, one with an ax, another with a dart, another with a head of a man or woman, with rayes about it, and that the images of them were graven upon the stones of rings for charms.

charms. And that they thought there was a great deal of force in those Talismans, if they had consecrations graven in them in the *Chaldee* or *Egyptian* tongue, those being the tongues of antient Nations.

What shall I speak of these Magical words breath'd upon things enchanted, which fitted them for the susception of any vertue the Magician pleased, besides, the ordinary custom, and that being spoke backward would cause unusual effects? Is it not ordinary, that by the force of Magick it has thundred, without the knowledge of *Jupiter*, rivers turn'd back, the Seas staid, the Sun stopt, the Moon clear'd, the stars pull'd down, the jaws of Vipers broken, and the heads of Asps by charms split in pieces? What shall I speak of the River of Hell turn'd back, Ghosts call'd up, mens shapes chang'd, the course of nature interrupted, and the whole world astonished?

Besides, there were several ways of Prognostication, by Astrological and Magical inventions, by Physiognomie, by Metoposcopie, by Chiromancie, Geomancie, Hydromancie, Aeromancie, Pyromancie, by sacrifice, thunder, lightning, by dreams, by apparitions, after long waking, by furie and madnesse, after watching; in all which things there were predictions of future things.

It is not my desire that all these things which I have declar'd, should be believ'd. But that it may appear that the least part of Magick and Divination had its arts found out by manifold

observation and long experience; and those not frivolous and vain, but of such weight and moment, that they were next to miracles. Such as were to turn rods into Serpents: to change the waters of the river into bloud: and to bring up Frogs; Which were not meerly the cosenage of the Devil, but the mighty and wonderful power of Magick. Which Magick St. *Stephen* in the 7th of the *Acts* calls *Wisdom*, and which *Moses* was chiefly skill'd in, according to the *Hebrew* Writers themselves, and not only in that, *but all the wisdom of the Egyptians*; as layes the holy Martyr in that place, in Astronomy, Astrology, and the Sphare, whence Magick had its original. But if the *Egyptians* were so skilfull in Magick, according to the Scripture; as also the *Chaldeans*, who in this did contend with them, How skillful must we think them in Astrology, Astronomy, and the Sphere? Yea, if they were skillful in many things of Magick in this age unknown, Why should not we think they knew many things in Astrology, Astronomy, and the Sphere, which we know not? And if they knew more in those disciplines, Why should not wee think that they bestowed more time in the learning of them?

To these let there be added many other Arts and Sciences, depending and adherent to these, which whosoever knows, must be thought to have learn'd the other. And let us seriously consider whether or no (which we undertook to demonstrate) the *Chaldeans* and *Egyptians* could

could learn all thoſe Sciences, which is betwixt *Adam*, and *Abraham* the *Chaldean*, or *Moſes* the *Egyptian*. Certainly, if we doe this freely and with clear intentions, there is none but will think this time exceeding narrow to have found out the moſt trivial experiments of Sciences; not to ſpeak of the higheſt, ſuch as were Aſtronomy, Aſtrologie, and Magick, curiouſly obſerv'd, weigh'd, and demonſtrated.

The Fourth Book of this SYSTEME OF DIVINITY.

CHAP. I.

Adam, though fram'd perfect, could not that hour he was made, understand the Sphere, Astronomy, and Astrology; But in progress of time might gain the knowledge of them. Of holy Writ. Many things copied, not original.

TO salve these doubts, a miracle steps out of the Engine. They that say the world was created with *Adam*, say, That *Adam* the first hour he was made, had all sciences, arts, and disciplines perfectly, which afterwards without any trouble or experiment, nor no long processe of time, he taught his posterity. Let those famous persons pardon me, if I tell them, that they doe not seriously

ouſly conſider what they ſay. *Adam*, as we ſaid before, being made perfect, had in him all perfections belonging to a man, but notwithſtanding gain'd nothing by that perfection, which might exceed that perfection and his own humanity: But *Adam* had exceeded the perfection of all humanitie, if that day he was made he had perfectly known all arts and ſciences. Therefore he underſtood them not. Let us grant, that the world was made with *Adam*, it will not therefore follow, that all ſciences and arts were fram'd with *Adam*. Truly, in the beginning the prime cauſes and means of all ſciences were in God, but the ſeeds of them were only ſowed in *Adam*, which could not ariſe, but by meditation, reaſoning with himſelf, by cultivating, and time. *Adam* might attain all arts and ſciences; but not for that cauſe he attained to them that minute he was born. Beſides, *Adam* could not underſtand any thing of things paſt, or judge of things to come, as a man, though moſt perfect, unleſſe by knowledge or conjecture, or rather by conſideration of things preſent, according to the common phraſe, that there can be nothing in the knowledge or intellect of the moſt perfect man, which is not firſt his ſenſe.

For Example then. *Adam* could not ſubdivide the regions of heaven, which is the knowledge of the Sphere, but that he firſt muſt find out the regions of the earth, unleſſe he had firſt travel'd about the world, and view'd it. But ſuch a thing could not be perform'd, but by daily journeys, meditation, and comparing, according to

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the Psalm, *One day vttereth to another, and one night preacheth knowledge to another.* In which place the day signifies the apprehension of things, which is signified by the light, the most noble of the senses. The night the recollection of those things apprehended, by consultation and meditation.

But if *Adam*, as a man; yea in the integrity of his perfection, or before sin, which is the same thing, could not but by little and little, and succession of time, gain all sciences, arts, and disciplines: Certainly he must be far longer time in gaining them after his fall; especially according to their supposition, who think, that his mind was darkned and dulld by ignorance of all things. Besides, according to them, there is so short a time betwixt the framing of *Adam*, and his sin, that *Adam* could know nothing but what cost him travel enough, yea the same travel and rate as all disciplines are sold for to sinful men.

Those which are scrupulously addicted to the books of *Moses*, use to referre the inventions of all arts, sciences, and disciplines, either to *Adam* or his posterity; because in *Moses* there is no man read of before *Adam*. This they believe upon the same score, as they believe that all antiquities, both in natural and humane historie, are contained in holy Writ, especially in *Moses*. I intend not, God forbid I should either diminish the authority of the Scriptures, or doubt the truth of them. I will tell you ingenuously what's my opinion: and, if I be mistaken, let it be upon my self. [illegible] and will still hold, That

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there is as much in the Bible, as God has granted us to know, either of the Original of the World, of Prophecies, Divine mysteries, or our salvation. Those things which belong meerly to our Salvation, consist but in a few things. And in them the holy Spirit has bestow'd so much pains and clearnesse, as belongs to humane capacity. Those things which concern other things are set down more at large. And concerning them, I shall openly declare that which all know, but most are loath to speak, That so great things are written with so great carelessness and obscuritie, that sometimes nothing can be more obscure, nothing more intricate.

Seeking with my self what should be the reason of this, I answered thus in reason to my self, as any one would have done, That God, who would have himself known by men, hid himself, and would not be perfectly seen. For that he professed concerning himself to the Jews, *That he would dwell in a cloud.* And therefore in the Old Testament open'd himself unto them not always under one name. And in the Gospel hinder'd the Devils and the Spirits from divulging who he was. Besides, whatsoever he said was a Parable, and by divers circumlocutions he delay'd his auditors; But if God, speaking face to face spoke intricately, and ænigmatically, it is not unlike that the Scriptures, remitted to posterity, should be more knottie and intricate. Hence those unusual apparitions, which we read to have been seen by holy Writers, set down in unusual and strange ways of expression.

But

But howsoever, who will make it good, although all we have received be knotty and intricate, that those are the Originals which we now have? Certainly, it cannot be denyed, but the Books of *Josuah*, *Chronicles*, and *Kings*, have been copied out, and I shall make it appear. The miracle of *Joshua*, at whose command the Sun and Moon stood still, is manifestly copied out; For it is written in the 10th Chapter of that book, *And the Sun and Moon stood still, till the people were avenged of their enemies, Is it not written in the book of the just?*

This miracle then, is taken out of the book of the just; that is, out of the books of the Jews, who were called just, as I observ'd before. I say, taken out of another book, whether it were the Original, or no. And nothing more frequent in other books, *Behold they are written in the books of Nathan, or in the books of Gad, or in the books of the remembrances of the Kings of Israel, and the Kings of Judah: or in the words of Jehu, the son of Hanani; or in the words of Hosea the Prophet, or in the Prophet Isay*, every one of them having their own History, to which it had relation, now lost. What soever is read in the *Kings*, or *Chronicles*, are gather'd out of the books of *Nathan*, *Gad*, *Jehu*, *Hosea*, *Isay*, &c. Whence they are taken and gather'd, as is found by the confession of the authors who wrote them.

I know not by what author it is found out, that the Pentateuch is *Moses* his own copy. It is so reported, but not believ'd by all. These Reasons [illegible] believe, that those Five Books are not

not the Originals, but copied out by another. Because *Moses* is there read to have died. For how could *Moses* write after his death? They say, that *Josuah* added the death of *Moses* to *Deuteronomie*. But, who added the death of *Josuah* to that book which is so call'd; and which, being written by *Josuah* himself, is reckon'd in *Moses* his Pentateuch?

Besides, we read in the 1. Cha. of Deut. *These are the words which* Moses *spake beyond* Jordan. Which if *Moses* had spoken, he had said, *on this side* Jordan. For *Moses* had not pass'd *Jordan*; nay he never pass'd it: but he that writes *Deuteronomy*, sayes *beyond Jordan*, because it was in the holy Land, and because that place in the plains of *Moab*, where *Moses* last spoke to the *Israelites*, was beyond *Jordan*. And this beyond *Jordan*, you shall find repeated often by the same *Moses*. It being to him *on this side Jordan*.

There is also a passage cited out of a Book, whose Title was, *The Warrs of the Lord*. The words in *Numbers* are these. *Whence it is said in the book of the warrs of the Lord. As he did in the red sea, so shall he do in the brooks of* Arnon. But that Book of the Wars of the Lord could not be cited by *Moses*, in which there could be mention made of those things which were done at *Arnon*, in the very place where *Moses* perform'd this exploit. Truly I believe that *Moses* made a Diarie of all those wonderfull things which God did for the people of *Israel*, under the conduct of *Moses*. From which collections the books of the wars

of

of the Lord might afterwards be taken; Which for that cause was neither the Original, nor the Original of the Original: but indeed a Copy from a Copy.

That which we read in the third Chapter of *Deuteronomy* does manifest, that they are written long after *Moses*; Jair *the son of* Manasses *possessed all the Country of* Argob, *and it is call'd after his name*, Basan Hanoch Jair, *to this day*. *Moses* could never have said *to this day*; For *Jair* scarcely had possession of his own Villages at that time, when *Moses* is brought in so speaking. And hence it manifestly appears, that the author intended to shew whence, according to the most antient and first original, that City was call'd *Jair*, deriving the cause from *Moses* to his own time: and therefore, as was fit, call'd it *Jair* from that antient *Jair*, *unto this day*.

The like we read in the same *Deuteronomy*, in the same Chapter. *Only* Og *King of* Basan *was remaining of the race of the Giants*. *His iron bed is shown*, *which is at* Rabbath *of the children of* Ammon. For what needed *Moses* to have said to the Jews, that his bed was shown at *Rabbath* of the children of *Ammon*, that they might learn the bignesse of the Giant? Why, I say, needed he to send the Jews to another place to see the bed of the Giant, who had seen him in his own Land, and overcome him, and measur'd him as he lay along in the fields of *Basan*? It is a great deal more likely to think, that this Writer, to gain credit to what he wrote concerning the King and Giant *Og*, of whom he made mention, spake of his

his iron bed, as a testimony of the wonderfull spoils of that terrible Giant, which were not at that time to be seen at *Basan*, where *Og* lay, but in *Rabbath* of the children of *Ammon*, the succession of ages having changed the place.

We read also in the 2. of *Deuteronomy*, *The* Horræans *first dwelt in* Seir: *whom the children of* Esau *driving out, dwelt there, as* Israel *did in the Land of his possession, which the Lord gave him.* In these words it is said, That the *Idumeans*, who are the Sons of *Esau*, inhabited Mount *Seir*, driving out the Inhabitants of those Mountains, And that the Jews again inhabited this Mount *Seir*, and gain'd Mount *Seir* as a possession, driving out and destroying those *Idumeans*. Yet it is most certain, that the *Idumeans*, according to *Moses* himself, were not thrown out in his time, as it is in *Deutronomy* in the same Chapter. *And the Lord said to me*, saith *Moses*, *You shall pass through the confines of your brethren the sons of* Esau, *who dwell in* Seir, *and they shall be afraid of you*; *Therefore take heed you move not against them, for I will not give you of their Land one foot*; *for I have given Mount* Seir *in possession to* Esau. Therefore *Idumea* was not given to the Jews in the dayes of *Moses*, but long time after, as *David* Propheſies, Psalm 108. *Over* Edom *will I cast out my shooe.* that is, I will extend my possession over *Idumea*; For possession is taken by setting down of the foot, and the shoe in this place is the foot: the thing containing for that which is contained. And *David* made also good his prophecie, 1 *Chro.* chap. 18. where we read, that *David* consecrated

ted silver and gold. *Which he had taken from the Nations, Edom, Moab, and Ammon.* And besides in the same place. Abishai *the son of* Zeruiah, *smote* Edom *in the valley of salt, eighteen thousand, and put a Garrison in* Edom, *that* Edom *might serve* David. Therefore in the time of *David*, and not of *Moses*, *Edom* became a land of possession to *Israel*, as God had promis'd, as being a lot and part of the Holy Land. And hence it is gather'd, that these essayes of *Deuteronomie* were written long after *Davids* time, a great while after *Moses*.

I need not trouble the Reader much further, to prove a thing in it self sufficiently evident, that the five first books of the Bible were not written by *Moses*, as is thought. Nor need any one wonder after this, when he reads many things confus'd and out of order, obscure, deficient, many things omitted and misplaced, when they shall consider with themselves that they are a heap of Copie confusedly taken. Those things which we read concerning *Lamech*, Gen. 4. are defective, *Because I have slain a man to my hurt, and a young man to my grief.* For there is no mention made of that young man whom *Lamech* slew. That History which is related in the fourth book of *Moses*, concerning the circumcision of the son of *Moses* is deficient, and is conjectur'd to be deficient, because we see clearly what it should be. The The 20 Chapter of *Genesis*, of *Abrahams* sojourning with *Abimelech*, King of *Gerar*, is misplaced: For it is not likely that the King would lust after *Sarah*, who was an old woman, and with whom

whom it left off to be according to the manner of women, and who was not capable of pleasure. As also *Genesis* 26. the same is to be thought of *Rebecca*. Nor must we think that the King was then in love with *Rebecca*, *Jacob* and *Esau* being then of age.

That which we read in the 10 of *Deuteronomy* is misplac'd; *The Children of Israel remov'd their camp from* Beeroth, *of the sons of* Jacan, *where* Aaron *dyed*. And in the same place, *He separated the tribe of* Levi *to carry the Ark of the Covenant*. Though long before the death of *Aaron*, the Levites were seperated to look to the Tabernacle, and the Ark of the Covenant, according to Gods command, often iterated both in *Leviticus* and *Numbers*. Yea, whilst *Aaron* himself was alive, yea still after that the Tabernacle was perfected, the Levites carried the Ark as often as the Children of *Israel* removed their Camp. And if the Reader will take pains, let him but run over this tenth Chapter of *Deut.* and he shall find the death of *Aaron* preposterously inserted in that Narration, having nothing there to do, and nothing belonging to the businesse. Yea, he shall find it contrary to the computation of time, whilst they were talking of the delivery of the Law of *Sinai*, long before *Aarons* death.

You shall likewise find that passage in the 18 of *Exodus* misplaced; *And* Jethro *came, the Father-in-law of* Moses, *and his sons, and his wife, to* Moses *in the wilderness, where he was encamped by* Jordan. For how could *Jethro* come to *Moses* his son-in-law, after the going out of the Jews,

together *with the wife of* Moſes, *and his ſons* : Seeing *Moſes* himſelf, when he went away from *Jethro* his Father-in-law, return'd into *Egypt*, before he went out. The which that he might doe, he is ſaid expreſly, *To have taken his wife and his ſons*, in the ſame *Exodus*, and the 4. Chapter.

Whoever but ſlightly reviſes thoſe Bookes, ſhall obſerve more things of this kind, and many things every where in them confus'd and obſcure, yea contradictory to one another, as cold to hot, dry to moiſt.

But you, who think it enough to find out anſwers every where: You take all that pains in vain, unleſſe you ſalve it by this obſervation: And believe that theſe things were diverſly written, being taken out of ſeveral authors.

CHAP. II.

God made himſelf obſcurely known to men. God in a cloud. Of the Bible copied out. There were Writers before Moſes. Geneſis *could not mention all. He wrote not the hiſtory of the firſt men, but the firſt Jews. The Ark was not the firſt of ſhips. The Vine planted by* Noe *was not the firſt vine. How* Melchizedech *is to be underſtood without father, mother, or original.*

WHy God would not fully manifeſt himſelf to men. Why he ſpoke to them ſo intricately and obſcurely. Why commanded his word

word to be written ſo intricately and obſcurely, let wiſer men inquire. And why he ſuffered the primitive Copies to periſh of a great many things which Writers received from God himſelf, and permitted the more obſcure and difficult to arive to our age. But let God be to me as much hid as he will. It is nothing to me, Why God did it, ſince I know he did it. I cannot pierce that cloud with my eyes wherein God dwells, but know certainly that God dwells in a cloud. And in the cloud I worſhip him. I am not able by that clearneſſe which I have, if any ſuch there be, to enlighten thoſe obſcure things in the Scriptures, which we read daily; to order all thoſe things which are confus'd and undigeſted; to recall thoſe things which have been ſlipt; to reſtore things that are wanting, or reconcile things that are contrary; nor to have full knowledge of the beginning of the world, by reading of them; nor diſtinguiſh the order of the holy Scripture; nor perfectly underſtand the Prophets; nor perfectly know the efficacie of myſteries. Whatſoever elſe in the holy Scriptures is omitted or defective, or is contrary, I know notwithſtanding that the holy Spirit of God is in them. For either I believe that the originals of them were dictated to holy authors, or taken out and copied from the Originals. And, as in a cloud thicken'd by a tempeſt, the rays of the Sun which dart through it witneſſe that the Sun is there: ſo alſo in thoſe obſcure and hidden clouds of the extracted Copies, the fiery beams of the holy Spirit, which runs all along through them, bewrayes that

God, whom those clouds hide.

I know likewise, that in Gods corn-fields burs and thorns grow up, that tares grow up amongst his seed, that weeds and barren stalks arise in his harvest. I know, that in the Lords harvest there is a great deal of chaff mix'd with the wheat. I know, that the building of Christ is raised with gold, silver, wood, stone, hay and seed, confusedly intermix'd. And I know also, that such things are built up with, confus'd with, and grow up with the Scriptures. Yea, you will say, it is easie to discern the cockle from the wheat, the chaff from the grain, the gold from the silver, the hay from the stubble. But what wit so clear can we have, who can distinguish the primitive copy from the second copy? A copy, I say, so near to the original, that, according to your own confession, he shall mock your skill in the several similitudes of phrases. And yet truly it is not very hard to distinguish the true copy from the other, where the author confesses out of what books he took it. The difficulty is, to know what are the words of the Copier, and which are the real words of the Original. And to speak the very truth, it is impossible to know all these things. Many things indeed there are, that if one take good heed, you shall find which are the Original, which the Copy. And if a hound who hunts after a wild beast where he sees most steps in the dust, according to his exquisite sent discerns them, and runs the track of the beast which he pursues: Why also may not our reason, using its own weights and measures, especially being assisted

assisted by God, discern things humane from divine? And if *Isaac* the Father distinguish'd the voyce of *Jacob*, from the hands of *Esau*, Why may not our minds also, enlightened by God, distinguish the voice of God, from the hands of men?

That force I have not, nor weakness, rather to call it, to presume my self inspir'd from heaven, in understanding, expounding, and distinguishing them. So much, I say, that I have that divine spark of fire, reason, in me, as another man may have, and the same Spirit of Christ which informs every Christian, and without which no man can be a follower of Christ. *For if any one have not the Spirit of Christ, he is not Christs*, Rom. 8. Trusting in the help of that holy Spirit, and mov'd by that instinct, which is rather a touch of God, than a knowledge, I dare guesse at some things in the Bible; for all men cannot perform all things. And these indeed, I think I have successfully found out; for I have ventur'd upon nothing, which I have not weigh'd in the scale of Reason and Faith.

That the same fate which swept away abundance of prophane authors, hath likewise consum'd most of the Original copies of the Bible, I am very certainly perswaded. I do not doubt but *Moses* set down very accurately the Jews going out of *Egypt*; God's Law deliver'd in *Sinai*; the Ceremonies prescrib'd in that Law; as also the History of Four hundred years, in which the Jews wander'd in the desert; as also that memorable mysterie of *Deuteronomy*. I also believe,

that the incomparable Prophet, according to his high knowledge of the Jewiſh affairs, wrote the Chronicle of the Jews, from the firſt original of them, and from *Adam*, the firſt author of that people, till his own times; as alſo the original of all things before *Adam*. And that he learn'd thoſe things, and the antient monuments of the Jews, and the firſt creation, out of antient Writers, and by Gods inſtruction. For although we know no Writer more antient than *Moſes*, yet who dares deny that their are Writers more antient? Yea, it appears clearly, that there were Writers before him, becauſe he has written the Hiſtorie of his own Nation, before and after the Floud, for two thouſand and five hundred years. Which according to the nature of things, and their tenor and order (which is alſo to be obſerv'd, without all inconvenience) it is thought either from bookes in his owne time extant, or from ancient traditions deriv'd to his own time. We know certainly, That the *Phœnicians* had the uſe of Letters long before *Moſes*, and that the *Phœnicians* ſpake the ſame language as the *Hebrews* did. A clear proof of which, *Samuel Petit* hath given us in his *Miſcellanea*, and the famous *Bouchard* in his *Phaleg*. But if the *Phœnicians* learn'd to ſpeak from the *Hebrews*, Why ſhould not we think they learn'd likewiſe to write from them. Therefore the *Hebrews* wrote before *Moſes*. But what ſhould the *Hebrews* rather write, than their own hiſtorie? and what hinders us to believe, that *Moſes* receiv'd the Jewiſh Chronicle from them, which he wrot

Tru-

Truly I think that *Moses*, whose end it was to write chiefly his own History, and the History of the times wherin he liv'd, wrote very briefly all the things which were before his own time; especially such things as concern'd the first creation. And tho'e which were the gatherers of Copies, touch'd a great deal more briefly the heads of the Jews, and the universal creation. And hence I think it has come to passe, that the creation of the world is ended in one, in the first Chapter of *Genesis*; and that afterward, the framing of *Adam*, and building of *Eve*, are a little more particularly set down, and that after all that time which was betwixt *Cain* and *Noah*, is run over in the 4. and 5. Chap. Let any reasonable man judge, whether or no in tho'e 4 and 5 Chapters, which are very short, and full of Genealogies, all could be comprehended which was acted or invented upon the face of the earth for a thousand six hundred yeares and more? And whether in any reason we can deny such things, as without violation of Mysteries of Faith, by natural and right demonstrations can be made appear, only for this cause, because these two short Chapters make no mention of them.

Thus I seriously considering, and diligently weighing all those things, which I at large have spoken concerning those most antient times, both out of prophane and sacred history: as also, which I shall speak hereafter of, that Eternal age since which the world is said to have been framed, by the Prophets and Apostles. I doubted not to recall the creation of the first men to the

beginnings of things, long before *Adams* time. Nor does it trouble me, that *Geneſis* makes no mention of thoſe men. Yea I thought it enough, that it had not expreſly denyed ſuch men. Yet, although *Geneſis* have ſo briefly, nothing more brief, gone over the originals of things, yet we may gather from the ſame book, that the creation of the firſt men was far different, which is hinted at in the firſt Chapter, from the faſhioning of *Adam*, the firſt father of the Jews; which is more largely ſet down in the ſecond Chapter.

They argue ordinarily. We hear no men named before *Adam* in *Geneſis*; Therefore there were none before *Adam*. And yet we deny that, that there was no men before *Adam*, becauſe there are none nam'd in *Geneſis*. For it is well known, that all things are not ſet down in *Geneſis*; nor that all things muſt be denyed, which *Geneſis* mentions not; whoſe intention it was, not to write the Hiſtory of the firſt men, but of the firſt Jews only. On the ſame account they affirm, that the Ark of *Noah* was the firſt of all ſhips; becauſe we read of never another in *Geneſis*. As if *Adam*, who according to their ſuppoſition, was taught all arts at his making, ſhould have been ignorant of Navigation, the moſt excellent of all arts, and moſt neceſſarie for the ſocietie of men. They alſo tell us the ſame ſtory of *Noahs* planting the firſt Vine; becauſe *Moſes* tells us of no Vine planted before it: as if the earth, when it it was created, in the youth of the world, had not brought forth any Vines, the giver of mirth, and reſtorer of youth: *Adam*, being

ing an excellent Husbandman, should have neglected the planting of Vines, the sweetest part of agriculture, and abandon'd wine, which according to the Scripture, *glads God and man.*

But they talk of a Man-monster, not of a man, who think that *Melchisedech* was really without Father or Mother, or without Original, neither having any beginning of dayes, nor end of life, only for that reason, because *Moses* in no place makes mention either of the Parents, birth, or death of *Melchisedech.* They doe not mind that which *John Cameron*, a most learned and acute Divine has observ'd, That these things were by *Moses* mystically pass'd over, and mystically observ'd by *Moses*, to shew that the Priesthood of *Melchisedech* was eternal, according to the Priesthood of Christ; not temporal, like the Legal and Mosaical Priesthood, which beginning from Fathers, begat sonnes in the same order; and taking its rise from *Moses*, ended in Christ. But *Melchisedech*'s Priesthood neither came from the Fathers of it, which were Priests, nor was deriv'd upon the Sons which were Priests; but such a one it was, as had no known beginning, and was like to have no known ending. Reason and Faith perswade us to understand these things so, least the mysterie of silence should pervert the order of nature; according to which, *Melchisedech*, who had both Father and Mother, might naturally beget children, and naturally have an original, and an end. But, say they, *Genesis* does not set these things down so? Nay, these things are not a-

gainst

gainst *Genesis*; these agree with Faith and Reason. And these things show, that *Genesis* wrote mysteries, not monstrous things. Therefore these things are so, because so to be understood.

And with like negligence they believe that there was no men before *Adam*, because there is none before him read of in *Moses*. Nor is it taken notice of, that the design of *Moses* in setting down *Adam*, was not to mention the first of mankinde, but the Father of the Jews, whose peculiar Historie he wrote, and not the History of all Nations. Truly the beginning of the Jews in *Moses*, and in *Josephus* both, is with *Adam*. After that, *Moses* has told us the beginning of men, and of the Gentiles, in the first Chapter, with the beginning of the world; and has set down the Gentiles different in stock and original from the Jews. The Gentiles, I say, the births of divine creation from the beginning; and the Jews, the sons of divine architecture in *Adam*.

CHAP.

CHAP. III.

Men erre as often as they understand any thing more generally, which ought to be more particularly taken. The darkness at the death of our Saviour, was over the whole Land of the Jews, not over all the world. The Star which appear'd to the Wise men, was a stream of light in the ayr, not a star in heaven.

THere is great errour in reading the Scripture many times, when that is taken more more generally, which ought to be particularly understood: as that of *Adam*, whom *Moses* made first Father of the Jews, and whom we hyberbolically call the first Father of all men.

That which is believ'd of the darkneſſe in the death of our Saviour, is of the ſame ſtrain. For the Divines think, that this darkneſſe was ſpred over the face of all the earth; Becauſe all the Evangeliſts agree with one conſent, that they were upon *the whole earth*. Which notwithſtanding the better Interpreters have tranſlated, *upon all the Land of the Jews*; according to the Hebrews, ſay they, which for the earth, mean *Paleſtine*. Nor was the miracle without a myſterie; for there had been a time when dark night covered all the Land of *Egypt* at the command of *Moſes*, but all the *Iſraelites* had light in their dwellings. Now was the day come, at the death of Chriſt, when the light of the Goſpel ſhould appear to the Gentiles; and all the Land of the

Jews,

Jews, and the Jews themselves, should be o'r-cast with the darkness of incredulity.

Here let us speak of the Star which appear'd to the wise men, on the Nativity of our Lord, which it is common and ordinary to place in heaven, amongst the rest of the Stars: which that it never was, nor ever could be, is made appear thus. All other men on the earth had seen it, as well as the wise men. *Herod* had seen it among the rest, being troubled at this report, whom this appearance did more especially concern; But *Herod* neither saw it, nor could see it: for *calling the wise men privately*, sayes the *Evangelist*, *he enquired of them, what time the Star did appear?* Therefore it is clear, it was neither a Star in heaven, nor visible to all, as is commonly believ'd; but that Star, that fire, did only shine to the wise men, that by the guiding of it they might arrive at *Bethlehem*, and which those wise men did follow, as a torch, that they might worship the King of the Jews; nor did it appear to *Herod*, nor any of the rest. Such was that fierie army sent to the help of *Elisha* from heaven, whom the Prophet saw, and yet his Servant that stood by him, could not see: such another miracle, though different in the *species* of it; for one man did not see those fires innumerable which *Elisha* saw: The three wise men saw one Star, which a great many men could not see.

It appears out of the Gospel it self, that that Star was not fix'd in heaven, from these words, *Behold a Star went before them, and stood above the place where the child was.* But if that Star had bin

in heaven, how could it ſtand above the place where the child was? or how could the wiſe men draw a perpendicular line from the point of that Star upon the houſe? The wi e men might have diſcern'd to what Countrey that region of the heaven, where in that Star was, did anſwer; But to know that ſmall place, that manger, in which the child lay, could not be done by ſeeing, by any count or wit of man. Therefore it is certain, that Star, or that light or fire, as I may call it, as it is written in the 8. of the *Apocalyps*, *It fell from heaven, burning like a lamp.* I ſay it is certain, that lamp from heaven which lighted the *Magi*, was ſent from heaven for their particular uſe, after which the *Magi* ſhould walk, and which ſtanding ſtill above the place where the Child lay, they ſhould likewiſe ſtand ſtill, and adore that Jeſus Chriſt whom they ſought for. Such was that cloud, like a white one in the day-time, and fierie in the night; which no man will ſay was an apparition in the whole Hemiſphære; for it was particularly over the Jews camp, and particularly covered the holy Tabernacle; They marched according to the particular motion of that cloud, and ſtood ſtill when it ſtood ſtill; as we muſt likewiſe believe the wiſe men did with their Star.

As alſo, if that Star had been fix'd in heaven, it had gon before others alſo who journeyed from the Eaſt to the Weſt, which is not written; yea, only that it went before the *Magi*. It would likewiſe have run according to the account and courſe of other Stars which are about the Tropick,

pick, from the East to the West; But who could have followed it with like swiftnesse? Lastly, if this Star had been placed in sight, all famous Historians would have spoken of it, who wrote the memorable things of their own times and ages, which none did.

Therefore it is sufficiently prov'd, that most, thought not the wisest Interpreters, erre, who think that that Star appear'd to all men in heaven, which appear'd indeed to the wise men onely, onely to three men, as is written. They erre, I say, because they understand that generally of a Star, which ought to be particularly understood of a light, or a burning flame.

CHAP. IV.

In the miracle of Ezechiahs *sickneſſe, the Sunne went not back in heaven, but in the Dyal of* Achaz.

THat which I shall speak of the miracle which God did in curing *Ezechiah*, being sick, is lesse common, of greater concernment, as it is in the *Kings*, Book 2. Chap. 2. *The Prophet* Esay *being to give* Ezechiah *a sign that he should be whole, and go into the Temple of the Lord; calls upon the Lord. And God brought back the shadow by those lines that it had gone down in the Dyal of* Achaz, *back ten degrees.* Which is written in *Esay*, ch. 38. in these words, *Behold I will make the shadow of*

of the lines by which it is gone down in the Dyal of Achaz, *to return in the Sun. And the Sun returned ten lines by the degrees that it had gone down.*

In this miracle it is received as current, that the Sun went back in the heaven. For the miracle which was only in the Dyal of *Achaz*, is put in the Sun and the heaven, and because the shadow is brought back in the Dyal, the Sun must needs go back in Heaven; nor could God make a miracle in the Dyal of *Achaz*, but with a violent motion he must turn the whole heaven, and disturb the most general frame. This is to fool one with that fine sport, as if one would cause remove the chimney and the fire from him, that he might not be burnt, rather let him goe back himself, and let the fire stand still, lest the house be undermined by the removing of the chimney. Let the miracle be plac'd in the Dyal, as is the meaning of the Scripture, and then the miracle will be in its own place: Nature will stand in its own frame, and mens intellects will not be fool'd with vain jugglings. For, good God, what a mistake is this, that has befool'd a great many wise men, that they believed that the Sun had gone back.

If the Sun went back, either he went back in the Zodiack, or that degree of the Ecliptick standing still, which he was running that day; the *primum mobile* came backward, and with the *primum mobile* all the rest of the Sphæres; amongst which the Sun was likewise turn'd back. If we say that he went back only in the Zodiack, and a tenth part of the Zodiack, according to the proportion

portion he is said to have gone back in the Dyal of *Achaz*, the Sun must needs return through a great many signs of the Zodiack, and return past'd moneths, yea seasons of the year, which were past in the minute of one hour; which were an horrid confusion and absurdity. But how much are they gone backward, not to say from truth, or from any probable conjecture, who think that the whole heavens went back, that the shadow of the Dyal might goe back? That were to disturb all nature, to make a difference in the tenour and order of all things, to confuse the rising and setting of stars, to destroy all Ephemerides, and Astronomical tables, and to make a confusion in all Astronomy. But who ever heard of any such confusion? who ever heard of this back *supersaut*? for the memory of things which past in the days of *Ezechiah*, is yet extant among the Gentiles.

But why should there be a greater miracle in the sickness of *Ezechiah*, than in the death of the Lord. There was darkness only about *Jerusalem* in the death of the Lord, and should the Sun shine longer to the world, in the sickness of *Ezechiah*; Christ died, *Ezechiah* was only sick; Christ in his death was perfecting the redemption of the World, *Ezechiahs* sickness only concern'd himself and his people: How ill such comparisons shew let the miracle be placed in the Dyal, not in heaven, and all things will be very agreeable with that Dyal, for the life of man is very well compared to a shadow, yea, to the shadow of a Dyal. The last period of a mans life, and of his Dyal, is called the last hour. Again the life of

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the King is well compared to a Kingly Dyal. The shadow went back, which was descending in the Dyal which *Achaz* had made. The life of *Ezechiah* who was dying, whom *Achaz* had begotten, went backward likewise, nor could *Ezechias* have any more convenient sign of his recovery than this miracle, which therefore was given as a particular sign to *Ezechias*, *Chron.* 2. *chap.* 32. Ezechias *was sick unto death, and God gave him a sign*, he gave it to him, not to all. And this sign was seen in the land of *Iudah*, not in all lands, which is to be observed & is proved by the same place of the *Chron.* That their was Ambassadors sent from *Babilon*, who came to enquire of the sign which had happened, not in the heaven, which take notice of, but upon the earth, meaning the land of *Iudah*: Nor had the Babilonians needed to have enquired of the *Iews* concerning the miracle, if it had happened in *Babilon*, or if the Sun had gone back in the Firmament, for they themselves had seen it.

Therefore this miracle must be reduced to the Dyal of *Achaz*; yea the holy Scripture expressly meaned so, and directly sets it down in both places of *Esay* and of the *Kings*, if the words of both places be well weigh'd as is fit. The words in *Kings* are these. *The Lord brought back the shadow by the lines by which it had gone down in the Dyal of* Achaz. Observe here, that the miracle is expressly signified in the Dyal of *Achaz*. The words of *Isay* are. *And the Sun returned ten lines by the degrees it had gone downe* In these places *the bringing back of the shadow and*

the Sun, are the same; because the shadow could not return, unlesse the Sun returned: nor the Sun return, but the shadow must return. And that is it which *Esay* says in the words immediatly before, *Behold, I will make the shadow of the lines return, by which it is gone down in the dyal of* Achaz, *in the Sun*; or with the Sun, which is the same. The Sun is not there taken for the Sun it self, but for the light which it throws upon any superfice whereon it shines: which it throws upon all dyals, and such a one as you may believe it cast upon the dyal of *Achaz*. Moreover, those lines of which the *Kings* and *Isaiah* here speak, were drawn out upon the dyal of *Achaz*, according to the shadow of the Gnomon, which, according to art, is plac'd in the middle of the dyal. There were twelve chief ones of these marked upon the dyal, to shew so many degrees, or hours of the dyal, whilst the shadow of the Gnomon, in the mean time over-running the whole superfice of the dyal, cast out a great many other lines, by which it design'd the smallest minute of every one of these degrees and hours. But these lines are here promiscuously call'd the shadow and the Sun, because they are really set down and composed in all dyals, by the Sun and shadow, without prejudice to the principles of Geometry, who define their lines, pure, not compounded longitudes. Nor can I call those precisely shadows, or precisely the Sun; but rather the extremities, or individual distinctions of the Sun and shadow; for in them the last part of the Sun is the first of the shadow, but the last of the shadow is not the

first of the Sun, But what Mathematician ever imagined such lines in the heaven, if the words of the *Kings* and *Esay* are taken here for the Sun it self, and the light it cast upon the dyal of *Achaz*?

Take notice that *Esay* here calls that indifferently the shadow and the Sun; which the *Kings* simply in that place calls the shadow, never the Sun. *Wilt thou have the shadow to ascend ten lines, or go down ten lines? And* Ezechiah *said, It is easie for the shadow to grow ten lines: let it not be so, but let it go back ten lines. And* Isaiah *call'd upon the the Lord, and he brought back the shadow ten lines, by which it had gone down in the dyal of* Achaz. It seems all this miracle was within the compasse of the dyal of *Achaz*. For *Ezechiah* said, It was easie to make the shadow to come forward: Not that it was indeed so easie for a shadow to come forward ten degrees in a minute, which could not be done but in ten hours; but because it seem'd more easie for a shadow to goe forward, than to turn backward, he requir'd that which seem'd harder, and a greater miracle, that it might run back ten lines. Certainly, the force of this miracle was altogether in the dyal of *Achaz*, according to the intention of sick *Ezechiah*, and according to his Prayer: For *Isa.* had ask'd him, *Wilt thou that it go forward, or turn backward? Let it turn backward*, says Ezechiah, *and the shadow of the dyal was brought back*. According to the intention of *Ezechiah*, and the Prayers of *Isaiah*, there was here nothing to do with the turning back of the Sun in heaven, but the turning back of the

shadow upon the dyal; and the miracle, according to the will of the King, and prayers of the Prophet, was perform'd really not in the heaven, but in the dyal. Nor had it been a miracle, that the shadow was turn'd back in the dyal, if the Sun had turn'd back in heaven; for the shadow follows the motion of the Sun in the dyal, not by miracle, but by nature.

And it is certain too, that the light of the Sun upon the dyal should be taken for the Sun it self; as *Strato* of *Sydon* was saluted and proclaimed King, without any dispute, because first of all the *Sydonians*, on the top of all their City, he shew'd not the Sun it self, but the light of the Sun, over against the East, *and found first of all the rising of the Sun in the West*: others in vain expecting towards the East to see the Sun; which *Justin* relates out of *Troyus Pompeius*, in his 18th book. Right reason therefore, and approved authority joyn themselves with these places, and the words of the Scripture, that this miracle should only be understood of the dyal of *Achaz*: In which the Sun running his course, as he uses to doe, the dyal standing in his own place, and the gnomon of the dyal not being stirr'd, against the custom, order, and natural effect of the Sun and shadow, by a miracle, and way to men unknown, the shadow was brought back ten degrees: and that they are deceiv'd, who think that the heaven and the Sun went backward. I say, that they are deceiv'd, because they have averr'd it as a general miracle in the heaven and Sun, which was to be understood particularly, and in the dyal of *Achaz*.

CHAP

CHAP. V.

How the Sun ſtood ſtill in Gabaon *in the miracle of* Joſhua. *That long day ſhould not extend it ſelf beyond the Country of* Gabaon.

LEt us try if any ſuch thing may be underſtood in the miracle of *Joſhua*, *in whoſe wrath the Sun was ſtop'd*, Eccluſ. Chap. 20. As alſo, *ſtood ſtil, and obey'd the voice of a man*, Joſhua 10. God had routed the *Amorrhites* before *Iſrael*, who being beaten from the top of *Gabaon* to the deſcents of *Bethoron*, ſought for ſhelter in the valleys; *Joſhua* was reſolv'd to deſtroy them utterly, whom leaſt the night ſhould reſcue from his ſword and revenge, he ſaid in the ſight of *Iſrael*, *Thou Sun ſtirr not from* Gabaon, *nor thou Moon from the valley of* Ajalon: *And the Sun & Moon ſtood ſtil, til the people had reveng'd themſelves on their enemies.* And in the ſame place, *The Sun ſtood ſtill for the ſpace of a whole day, and made no haſt to go down.*

There is none, but upon the firſt ſight of theſe words will affirm, that the Sun ſtood ſtill in heaven; But if any one weigh more attentively the force of the miracle, and contain the miracle within its own bounds, he ſhall eaſily find, that the light and rayes of the Sun are underſtood, not the Sun it ſelf. It gives us boldneſſe to conjecture ſo, becauſe it is ſaid, *That the Sun ſtood ſtill in the midſt of heaven*; For the Sun was then going down, when *Joſhua* bid it ſtand ſtill. Nor could the Sun then ſtand in the middle of heaven,

where he was not; for the going down of the Sun is distant from the middle of the heaven a whole Quadrant: Therefore this miracle is so to be understood, That when the Sun was really going down, the light of the Sun, without the Sun it self, by a great miracle remain'd as yet in the Atmosphære, or region of vapours, which is over the middle of the air, and the skie. And that light of the Sun, without the Sun it self, did beat upon the City of *Gabaon*, and the mountain of *Gabaon*, so that those rayes which came from that light, being reverberated from that mountain, shone through all the valley: insomuch as the *Amorrhites* who fled, could not eschew *Josua* who pursued them, which was the cause of the miracle.

I began to be of this opinion long ago, living in a very pleasant valley amongst the *Cadurcian* Mountaines; whence a little of the heaven appearing, allow'd us the sight of the Sun about six hours in the Summer, in the foresaid valley. But the Sun in the mean time, who to my thinking was set before, through the distances and openings betwixt the hills, did beat upon and guild the high ground over against it, with which light the whole valley shone, till the Sun was under the Horizon. So it came to passe, that in the hill over against me I saw a Sun without a Sun for many hours together, which was to me like a miracle: which so often as I saw, I bethought my self of the miracle of *Josua*, that God by a greater miracle could retain the light of the Sun without the Sun, than that by which I had

had ſeen the Sun over againſt me upon the mountain.

As far as my reaſon could ſerve me, I thought I was arrived to a conjecture; becauſe it is written, *Thou Sun upon* Gabaon *move not*, for the Sun at his going down did enlighten the oppoſite Mountain of *Gabaon*, and not every Region of the Horizon, which no doubt it had look'd upon, had it ſtood ſtill in the midſt of heaven; God therefore retain'd in the Mountain of *Gabaon*, and not in all the places of the Horizon, by a memorable miracle, that light by which the Sun going down ſhone in that Mountain, and the neighbouring places; Or whether it were better to believe, that the ſimilitude of the Sun going down by the Atmoſphære, and refractions which are ordinary in it, did appear after the Sun was down; As the *Hollanders* in *Nova Zembla*, after a night of 2 moneths and a half long, ſay that they ſaw the Sun a little ſooner than they could expect him, becauſe the Atmoſphære repreſented the light of the Sun to them, ſome days before they ſaw the Sun it ſelf, which *Petrus Gaſſendus* a famous man, and a great Philoſopher known over all the World, hath related and taken ſpecial notice of 1 Book Chap. 19. *Of his Inſtitution of Aſtronomy.*

It is likewiſe written in *Joſua. And the Sun haſtened not to goe down, for the ſpace of a whole day.* Which is expounded in the 46 Chapter of *Eccleſiaſticus. And one day was made as two.* The ſpace of one day, which *Joſua* obſerved, not a whole day, but to be underſtood. For that light of the

Sun which gilded the hill of *Gabaon* vanished by little and little, and a light like that of the Moon did succeed, till the *Israelites* had revenged themselves of their enemies. In which sense those places in *Iosua* are taken, *Thou Moon move not beyond the Valley of* Ajalon.

Also in the same place of *Iosua*, *There was not before, nor shall there be hereafter so long a day.* And truly, that one day is made as two. It will take but little time up, and it will be worth while to relate a contention betwixt a Minorite Frier, and a Mathematician. The Mathematician was shewing, that there were days which extended the length of many, according to the obliquitie of the Sphære, yea a day of six moneths, with them who live under the parallel. The Divine at this wax'd angry, crying it was impious, and to be punished with a branding Iron, with which Hereticks are marked, to affirm that there could be any longer days, than in the miracle of *Iosua*, where one day was made as two: Especially since it is directly set down, *There has not been, nor shall be so long a day.* Than which there is nothing more expresse, nothing more clear. And we should, sayes he, makes the holy Scripture a liar (a thing horrid, and not to be thought of) if that were true which the Mathematician did demonstrate and therefore that Princes did very well, who did banish Mathematicians out of Christendom. My little Priest, says the Mathematician be not so fierce, *Your zeal carries you beyond your wit.* For both the word of God is true, and that Mathematical demonstration is likewise

true.

true. It is true, that neither before that time, nor since, could there be so long a day in *Gabaon*, as there was by the command of *Joshua*. But extend not that miracle and that length of day beyond *Gabaon* to Neigbouring Nations. For it is true, nor can there be any thing more true, that in those Countries which are near the poles, those days are, and shall always be longer than that day, in which, according to the command of *Joshua* the Sun made not haste to goe down upon *Gabaon* for the space of one whole day, and one was made as two. For they are really days under the pole, not of two days, but of a hundred and eighty two days, and more, which the Mathematician by irrefragable arguments made clear. But the Divine being here baffled, did wrangle to no purpose. But that our speech may return whence it begun. The miracle of *Joshua* must in effect not be placed in heaven, but upon the earth, nor upon all the earth neither, but only in the Country of *Gabaon*, In which there never was before, nor shall be after so long a day, for that could not be made good every wher else.

There will not be wanting men of ill conceits, who will either render me suspitious, as having an ill opinion, of the faith in miracles, or think me mad, or desperately bold, that I depart so far and wide from the received opinion, who undoubtedly believe that the Sun upon the command of *Joshua* stood still in heaven, as they also think, that in the recovery of *Eze.* it went back. They will detract from my conjectures & defame them as rising from bad Principles, that wil offer to over-

overcloud the Scripture, where it seems to speak so clearly, saying, that in the miracle of *Iosua*, *It stood still in the midst of heaven*, and upon the prayer of *Isaiah*, *it returned ten lines*. Such men as these think all things that people wil not believe Religion & Divinity, & miracles with them have the greater repute of sanctity, the more incredible they are; and which is a strange thing, the more they are past belief, the more they believe them: I Ingenuously confesse, I doe not give in my name amongst those enormous upholders of miracles, who put all reason out of square. I am reasonable, and any thing that is belonging to reason I pretend an interest in it. I believe those miracles of *Iosua*, and *Isaiah*, and doe very much magnifie God in them, but think them not greater than they were, nor as is agreeable to reason, therefore I have contained them within their own limits. And I beseech the Reader will not be so rash in his judgement concerning those those things which I have here written. For I have written far from any ambition, not to triumph over mens common errors, but to search them out, for the love which I bear to truth, and whosoever is a friend to reason and truth, let him judge of my observations.

CHAP.

CHAP. VI.

Where the miracle is of the Iews garments not worn out in the Wilderneſſe, and the not wearing of their ſhooes.

Such another wonder that is thought indeed, not a miracle, which is read in the 29 Chapter of *Deuteronomie*, where *Moſes* rehearſes this miracle, and bounty of God to the Jews. *The Lord*, ſays he, *led you forty years through the Deſart, Thy clothes were not worn nor thy ſhoes wax'd not old.* It is cōmonly thought, that the clothes of the *Iſraelites* therefore were not worn out, becauſe God had made their clothes incorruptible, as alſo one occult facultie of growing bigger, that the clothes which the *Iſraelites* put on, ſo ſoon as they grew, they grew likewiſe which they alſo wore. Concerning their ſhooes, that could not be ſpent nor grow old; and ſo ſoon as they put ſhooes upon their childrens feet, as the childrens feet grew, ſo the ſhooes grew likewiſe.

This they believe, becauſe they conſider not that the force of this miracle, was nor placed in thoſe idle fancies and childiſh ſtories, but in that wonderfull providence by which God led the *Iſraelites* forty years through the Deſart, deſtitute of all things, notwithſtanding they had ſuch abundance, that they wanted not materials to make clothes & ſhooes of, that their clothes were not worn out, becauſe they had ſeveral changes, that their ſhooes were not ſpent, becauſe

cause they found new ones to put on, that they fed a thousand Flocks in the desart, of whose wool they made cloth and rayment, and of their skins, and leather made shoes, and wanted besides no Weavers, Taylors, Curriers, and Shoemakers.

God says moreover in that place, *Bread ye did not eat, Wine or strong drink you did not drink in the Desart, that you might know that I was the Lord your God.* Manna had reign'd down to them out of Heaven, Water flow'd to them out of the Rock, both by a miracle from God, that they might eat & drink Manna & Water, in lieu of Bread and strong drink. It was likewise a miracle from God, that their Flocks should find whereupon to feed, and what to drink in the barren and dry Wilderness.

This was then the force of the miracle meant by *Moses*, to shew that the Jews wanted nothing for forty years, which by several ways, but always to the same sence he expressed, He opened himself more clear in the 2 Chapter of *Deuteronomie*, *The Lord knows thy journey, how thou pass'd through this great Desert dwelling with thee forty years, and thou lacked'st nothing.* In which sense understand the 8 Chapter of the same *Deuteronomie*. *Thy clothes was not worn out with age, and thy feet were not beaten, behold this is now the fortieth year.* The Garments of the Israelites might grow old, but not fail them with antiquity, God not suffering them to want new garments to repair the losse of the old. Their shooes might burst in their upper leather, but

their

their feet not to be gall'd, because they had leather enough in the Desert, so that they could not be bruis'd either with a worn or cobled shooe. So understand that place where tis said, *The Jews did not thirst in the Desert.* For the Jews might thirst in the Desert, but they wanted not water wherewith to quench their thirst. Yea whatsoever the words of *Isay* may seem to import; The Children of *Israel* must needs be dry in the Desert, or else they had drink in the Desert, for none drinks water but he that is dry. *The fool is dry when water's nigh.* That is, suffers thirst, God could indeed by his miracle, in which he is wonderfully powerfull, have done all that, that the Jews should not be hungry nor dry, nor their clothes be worn, nor their shoes be spent. And there had been need of these miracles, if they had had no wool, nor no leather; but they wanted none of these things, nor was any such miracle needfull. Yea this miracle would rather have manifestly evidenced the want of clothes and shoes, if for want of clothes and shoes, and by the virtue of that miracle they had always put on the same clothes, and the same shoes which could never wear out: On the other side it shew'd the abundance of clothes and shoes which they had, because neither their clothes nor shoes grew old, because they chang'd both so often.

And ascribe this to the providence and care of the Lord, by which all things which were necessary for the Jews were provided for them, because he led them sometimes through pleasant

and

and plentifull places, from whose Inhabitants *Deut. 2. and elsewhere*; *They bought meat for money and did eat, and bought water for money, and did drink*, for which the *Israelites* were beholding to the *Edomites* and *Moabites*, And when *Sehon* forbad them this privilege, they smote him, with all his people, and all his Cities, *and took the prey and spoil of his Towns*, Deuteronomie, Chap. 2. And in the third Chapter, they destroyed *Og* the King of *Basan*; *And that time they took the land from the* Amorites *which is beyond* Jordan. *Moses* himself would have said, *On this side* Jordan: which observe: And that amongst the prey and spoils of these two Kings, there were garments and shooes found, and more than enough of materials to make both clothes and shooes. This you may imagin also of the *Amalekites*, oververcom by the Jews. *Exodus* Chap. 17. before the Law given in *Sinai*. To this you may add, that the Jews for many years compassed Mount *Seir*, inhabited by the *Edomites*, from whom they bought victuals and water, which I made now appear, and from whose Cities they had clothes and shooes at a price.

CHAP.

CHAP. VII.

That the Flood of Noah *was not upon the whole earth, but only upon the Land of the Jews. Not to deſtroy all men, but only the Jews.*

GIve us leave to diſcuſſe this laſt miracle of the flood of *Noah*, which is believ'd to have overflow'd the kingdoms of the earth with moſt mighty overflowings, and which I rather believe overflow'd only *Paleſtine*, and the Land of the Jews. The cauſes of this conjecture are chiefly, the cauſes of the Deluge; which here I ſhall mention from their beginnings.

I ſhow'd you before, that the Jews were framed in *Adam*, and eſteem'd the peculiar *ſons of God*; that they were ſeparated from all other Nations which God had created in the beginning. And that thoſe Nations were call'd *the ſons of men* in many places of holy writ, I have ſet forth at large. The Lord likewiſe ſet the Jews apart from all Nations, when he plac'd them in his holy Land, as in a fenced garden, whither it ſhould not be granted to other Nations to come. God then had forbidden the Jews to make any mixture with other Nations. Chiefly, he ſuffer'd them not to defile their ſons with the daughters of men. Againſt the command of God, the Jews had admitted the Gentiles into their land; *Who* ſayes Geneſis, *when they began to multiply upon the earth, the ſons of God ſeeing the daughters of men that they were fair*; or, which is the ſame, the

ſons

sons of *Adam*, who were after called Jews, seeing the daughters of the Gentiles, *took to themselves wives of all which they chose*; and by that copulation Giants were begotten: For the Jews being made strong and lively by Gods late framing of them, and *going in to the daughters of men*, as strong men are begot by strong and divine seed, mix'd with humane, begets Heroes: the sons of God lying with the daughters of men, begat Heroes, valiant men, as they are set down in that same place, by *valiant and famous men in their age.*

It repented God, being angry at the wickedness of the Jews, that he had made men, and wrought the clay of which he fram'd *Adam*, of whom the Jews were born, an earthie and corrupt generation of men. *The cogitation of whose heart was bent upon evil continually, at all times*; that is, from their first beginning, both in *Adam* their Father, who had transgressed the commandement of God; and in themselves, who had likewise broken the covenant of God.

I will cut off, saith the Lord in that place, *man whom I have created, from the face of the earth, from the man to the beast, from the creeping thing to the fowl of the heaven; for I repent my self that I have made them.* Here take notice, that by earth we understand *Palestine*, according to the Hebrew, who by earth simply express'd, mean their own: As I observ'd of the darkness before in the death of the Lord. God then had decreed to destroy man, whom he had created, from the face of the earth. By *the man whom he had created*, understand

ſtand the Jews, the poſterity of *Adam*. I ſay of that *Adam* whom he had created or fram'd, for creation and framing here is the ſame. By *living creatures*, underſtand alſo the Gentiles mingled amongſt the Jews, and cauſes of the ſins of the Jews, according to what I formerly ſet down at large, where I made it appear, that the Jews are ſimply call'd men, in compariſon of the Gentiles; that the Gentiles on the other ſide, compar'd to the Jews, were call'd *beaſts*, and *a people which was not a people*, in holy Scripture; And ſuch was Gods anger, that he reſolvd not only to deſtroy all thoſe Jews and Gentiles, but all the men of that Land, and all the cattel of it, from the creeping things to the birds of the air; except only *Noe*, the Jew, who according to Gods command fram'd an Ark, to eſcape the violence of the Deluge.

The treaſures of the great depth were opened, ſayes Geneſis, *and the windows of heaven were opened, and it rained upon the earth forty dayes and forty nights. And there was a deluge upon the earth: and the waters were multiplyed: and they lifted up the Ark high from the earth; for they increas'd exceedingly, and fill'd all things upon the face of the earth. And the waters prevail'd exceedingly upon the earth. And all the high hils were cover'd under the whole heaven. The water was fifteen cubits above the mountaines which it had cover'd. And all fleſh upon the earth was deſtroyed, birds, living creatures, and beaſts, and all creeping things. All men, and all things wherein is the breath of life, died. And he deſtroyed all things that was upon the earth, from the man to the beaſt, as well creeping things, as fowls of the heaven,*

and they were cut off from the earth. Only Noe re*mained, and those that were with him in the Ark.* All which *Genesis* prophetically expressing and opening, as by inspiration, sets forth, to declare, that all the beasts of the land of *Judah* perish'd, when *Palestine* was drown'd: which words, if you take only the literal sence of them, seem to intimate, that all the earth, or both Hemispheres, round about which the Sun takes his course, were overflow'd.

Nor is it material to me that which is said, *that the treasures of the great deep were broke up, and the windows of heaven opened*; For, that great Abysse was the sea of *Palestine*, from which all the fountains spring. Which *Genesis* sets down to us were to have been broken up, to represent to us, that all *Palestine* was dissolv'd in water, and did sweat out all the moisture in its veins. But there are some, who to adde force to such things as are hyperbolically written, interpret the Cataracts of heaven, The waterie heaven disgorg'd upon the whole earth; which is a meer foppery. For these things were written in a high stile, to expresse the abundance of rain by which the Land of the Jews was overflow'd. *The mountains were covered under the whole heaven*, must be understood of the high mountains of *Palestine*; as also *the whole heaven*, was that which covered *Palestine*. For it is ordinary to assign every Country its own heaven. In the same sense understand the 2 Chapter of *Deutr.* where God casting a fear upon all the nations of the Holy Land, to which he was to lead his people *Israel*, exhorts them in these words,

To

To day I will begin to send thy fear and terrour upon the Nations which dwell under the whole heaven. All the heaven is here understood, which was over the whole Land of *Palestine*, For God did not that time send the fear of the Jews upon the Nations that dwelt in *China*, *America*, the South, or *Greenland*.

But if we will take notice of the thing and not of the words, it will appear, that the Deluge came only upon the Land of the Jews, and not upon the whole world. Both from the causes of the Deluge, which I now spoke of, and which I now told you were the sins of the Jews. As also by *Noe* the Jew, and his sons, the reliques of the Jews; as also from the place upon which the Ark stood upon the decay of the waters: *upon the mountains of Armenia*, sayes *Genesis*. Which mountains of *Armenia*, as they look towards *Palestine*, make up a part of *Syria*, next to *Palestine*.

But, certainly *Iosephus* meant that that was a particular Deluge, where writing against *Appion* lib. 2. he speaks of all the authors, Gentiles, who have made mention of the Jews; amongst whom he mentions *Berosus*. *Berosus*, says he, *hath written of the Ark, in which the chief of our Family was preserved.* He said not, *in which the chief of mankind was saved*; but *the chief of our stock or lineage*; that is, of the Jews: For there he speaks of the Jews, whom *Iosephus* calls *his own*, and *his own stock*, being a Jew himself: Who, I say, was the chief of the people of the Jews after the Flood; for *Iosephus* derives the first kindred of the Jews before the

Flood, from *Adam*; by which it is very clear, that only the reliques of the Jews were sav'd in the Ark, and that the Family of the Jews was restor'd by *Noe*, who was the second beginner of that kinred after the Deluge.

CHAP. VIII.

The same which was prov'd in the former Chapter by the Dove sent out by Noe, *and by the natural descent of waters.*

IT is clear, that this Deluge was peculiar to the Jews, not universal in all Nations, by that which is written of the Dove, which *Noe* sent out, and she return'd to him at night. For that branch with green leaves which the Dove pull'd from the tree, was not of those Olives which the Deluge had overwhelm'd; and for a whole year buried them in mudd. Therefore it is more probable to say, That that Dove being sent from the mountains of *Armenia*, flew over all the waters of the Deluge, and in the higher fields of *Asia*, gather'd from an olive, free from dirt and slime, that branch with green leaves, to shew to *Noe* a flourishing, not a wither'd hope of his deliverance.

Which that we may more clearly perceive, let us consider, and recollect that violence, with which the showers of the flood in great bodies of water broke out, and did beat the whole earth, without rest or interruption day or night. Let us bethink us

us how great muddy ſtreams fell from the mountains into the valleys, And that deluge made up and ſweld with thoſe torrents, was nothing elſe but Water mix'd with ſlime and clay, which being afterwards macerated for a whole year, in which it was upon the higheſt mountains, and fifteen cubits above them, the dregs of that ſlime falling down to the bottom, ſtuck in the branches of the trees, and every leaf of them. For this we are taught by dayly experience, where troubled and clayie rivers break over their banks; For after the ſe waters are driven off, we ſee the reeds and the trees with which theſe banks are planted, preſſed down with the weight of the ſlime, and defil'd with moſt filthy clay; As alſo all the Olives were drown'd at the Flood of *Noah*; As likewiſe we may very well read, that all thoſe Olives for a whole year, in which the deluge is ſaid to have whelm'd them, to have been altogether ſpoil'd and deſtroyed, and to have rotted at laſt.

And thus I conceive, that the fields of upper *Aſia* are higher than the Mountains of *Armenia*, becauſe I think the loweſt earth lies always to the Sea ſide, and thoſe grounds are higher which are the fartheſt from the Sea, and are higher raiſed, within the uppermoſt and continued Globe of the earth: which we ſee clearly, when we ſee famous and ſwift rivers, through great and long tracts of land; haſten to the ſea, according to that reaſon, by which they flow down from upper ground to a continued deſcent. Nor ſhall I omit to relate what a moſt experienced Geome-

trician related to me, That he had try'd the descent by which the river of *Garonne* run from *Tholouse* through the land of *Burdeaux* into the Ocean, and measuring a hundred rods, he found many times a whole rod of descent for this swift course to the Sea. I perswaded my self that it had been so accounted by *Ausonius* in his *Mosella*:

Smooth Loyre, and swift Rhoans, strong Garonns stream.

If you will not grant such a declination, as the Geometrician said the *Garonne* run into the Ocean, take the *Danow*, that famous and swift River, which runns six hundred miles of continual descent from its own fountain, into the *Euxine* sea. And let us know his descent, not in a hundred, but six hundred rods measuring; as also, that after the measuring of six hundred miles, there is found one mile of descent; By which reason, the fountain of the River *Danow* may be found higher than the shore of the *Euxine* sea, one whole mile. Grant also that declivitie not to be hindred by any intervening mountain, nor rough with any stops, through a clear plain, as we see in a globe, either of Metal, or Yvorie, very even and smooth: so that nothing can hinder those waters flowing along so smooth a channel. Then grant, that the Country about the *Euxine* sea is so much drown'd, that the waters of it are rais'd from the bottom perpendicularly a whole mile. Which height will doubly out-vie the height of the highest hils. This being granted, it would be found according to that which I said, That the fountain of the *Danow* was higher than the shore of the *Euxine* sea,

that

that that deluge, which would rise up to the right and left of that Continent, would only touch the brim of the fountain of *Danow*, and not pass those lands, and those on the other side would remain untouch'd, and dry, as before.

Think so likewise of the deluge of *Noah*. Concerning whose waters we might easily gather how much of *Asia* they overflow'd beyond the *Armenian* mountains, if we knew the height of the mountain of *Ararat*, which is one of the highest, and on the top of which the Ark stood; and what risings, and what barrs that Globe of the Continent of *Asia* rais'd against those waters that flow'd down upon them from above; from above, I say, those fifteen cubits, by which, according to *Genesis*, it was higher than the mountains which it covered.

Truly, I really think that the waters of *Noahs* flood rose a hundred miles, or thereabouts, up in the Continent of *Asia*, because the continent of that Globe being full of risings and stops, nay, advancing it self with very high ridges as far as the hill *Taurus*, broke, as is probable, the force of the water, by the interposition of mountains, that the waters could not go any further.

That the Dove could flee and return one hundred miles, to bring that branch with green leaves, in a day, I guesse from hence, because she being out in the morning, and came home at night; both by reason of the swiftnesse of her wing, with which the Dove is naturally endow'd, as also by the leading and conduct of God Almighty, she went to fetch the pledge of

peace, by which God was reconcil'd to the Jewish Nation: But she had not flown so far, if she had intended to pluck a wither'd, and a slimie branch, for there were enough hard by the Ark.

CHAP. IX.

This same is prov'd by the historie of the sons and posterity of Noah. *By* Eusebius *in his Chronicle. There were particular deluges.* Ægypt *never drowned.* Strabo, *of the* Turdetanian Spaniards. Scaliger *and* Servius *concerning the* Trojans, *are cited.* Solinus *of the* Indians. Sanchoniato, Iombal.

ACcording as it is believ'd that all mankind was o'rwhelmed in *Noahs* Floud, they likewise believe that the losse was repair'd by his posterity. And if it could appear, that the people of all Lands were propagated since the Floud of *Noah*, from his posterity, there were no reason but I should yeeld to them. Read but attentively the tenth Chapter of *Genesis*, from whence the reparation of all mankind is ascrib'd to the sons of *Noah*: as also the division of the whole earth by them is asserted. And it will appear more clear than day, that not all the Countries and regions of the earth were possessed after the floud by the sons of *Noah*, but only those Countries in the Holy land, as they are there set down, or rather those Countries of the Holy land, and the

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Countries round about it. In that chapter, the beginning of the Kingdom of *Nimrod* was *Babylon*. *Assur* built *Niniveh*. There is nothing but *Babylon* and *Niniveh* said to be possessed in the whole chapter, either beyond *Euphrates*, or beyond the River of *Egypt*, or beyond the red sea or beyond the whole *Palestine*, which I determined before the bounds of the holy land, and which do environ it every way.

Yea you shall read in that chapter, that the *Philistines*, the *Hethites*, *Iebusites*, *Amorrhites*, *Gergesites*, *Hevites*, *Smites*, *Aradites*, *Samarites*, and *Amathites*, were all Nations of the holy land, which appears from the places and journals of that Country. *And the bounds of* Chanaan *the Sons of* Cham *are as one comes from* Sydon *to* Gerar, *even to* Gaza, *till thou enter into* Sodom *and* Gomorrha, *and* Adma, *and* Zoboim, *even unto* Leza, which are either places, or Cities of the holy land. It is immediatly added, *After this the* Chananites *were dispersed*. But no body doubts of them, but that they were a very well known people of the holy land, Then thou shalt find it thus written. *These are the sons of* Cham, *in their kinreds, tongues, generations, lands, and people*. Which if you read suddenly, you will imagine, that those tongues, generations, lands and nations, had possessed the third part of the earth. But take notice that these great names of tongues, generations, lands, and nations, are to be understood for their own nations in the holy land, divided and distributed amongst them, wherein they dwelt according to that description in the tenth chapter.

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Observe too, that tongues are here preposterously set down; *For at that time all the Nations were of one lip.* The earth was of one lip, and of one speech, and so of one tongue, as it is written in the following chapter the 11 of *Gen sis.* Nor was that confusion of tongues which follows in in the 11 chapter in the building of *Babel.*

The Sons of *Sem* are reckoned, who was the Father of the Sons of *Heber.* *And there were born unto* Heber, says Genesis, *two sons, the name of the one was* Phaleg, *because in his days the earth was divided, and the name of his brother* Joctan. That land which was divided, is to be understood the holy land; For it is said moreover of these brothers, *that their habitation was as one goes from* Messar *to* Sephar, a mountain in the East, which is a meer itinerarie of the holy land. *These were the families of* Noah, *and according to their peoples and Nations, and from them were the Nations divided upon the earth after the Flood.* For by them was the habitation of the holy land divided. For land simply nam'd, the Hebrews interpret for their own, which I have told you oftner than once before. Grant that all the world was at this time divided by *Phaleg*, could it be possible that in five generations: for *Phaleg* is the fifth in discent from *Sem*, that they could inhabite *China*, *America*, the *Southland*, and *Greenland*, and whatsoever land lies betwixt them? therefore the name of land must here be streightned to the chosen land only, which if the business be well look'd into, could not be well inhabited and replenished by the offspring of *Noah* in ten generations.

But

But they guesse, and rashly too, that all the places of the earth were divided and inhabited by the Sons of *Noah*, out of an opinion, which, as I said before, has prepossest all persons, that all the men of the world were drowned in *Noahs* Flood. As also from the names of the Sons of *Noah*, which names some having some affinity, some altogether different; they have wrested to some the likelihood of the names of some people now remaining or some ancient Nation, by meer force, and have brought all those Nations from the Sons of *Noah* by conceited conjectures.

See other fancies, they say it is written in the tenth Chapter of *Genesis*, of the Sons of *Japhet*. *From them the Isles of the Gentiles were divided, according to their Countries, every one according to their tongue, and families, in their Nations.* Those Isles some expound, such as are scattered all the Sea over, both *AEgean* and *Mediterranean*, and those which the Ocean inviron, *Britain*, *Ireland*, the *Hebrides*, the Western Isles of *Scotland*, *Shetland*, and all the rest of the Islands known or unknown. They will have the Sons of *Noah* to have been so numerous in the days of the posterity of *Japhet*, that the whole continent of the earth not being able to contain its dwellers, they spread themselves into all the Islands far and near; And the Colonies being thronged one upon another, they divided the land, and dwelt in their own Countries, as it is here written; which whether or no it could come to passe in the third generation of the posterity of *Iaphet*, let any wise man be judge. There are those who by all

the

the earth, understand all the earth beyond *Palestine*, and will have *Europe* in that sense, particularly call'd one Island, according to *Hebrew* authors, if they conjecture that the Sons of *Japhet* did sail to *Europe*, and divided those vast tracts of land, which that the most famous quarter of the earth contains, within the third generation of the sons of *Iaphet*; which observe, for here is the third, only in the lines ascending to the sons of *Iaphet*. Yea if they conjecture, that those sons of the third generation of *Iaphet*, did not only assign themselves *Europe*, because *Europe* is call'd one Island by the Hebrews, and because it is here written; *That the Islands of the Gentiles were divided in their Countries by the sons of* Japhet, *according to their tongues and families*; how uncertain a faith do they build upon such weak conjectures, especially upon the Hebrew speech, which is so much famouus in its signification, and so strange, that it speaks almost nothing but Figures?

But if there be any faith in conjectures, I rather believe that those Islands of the Nations were divided by the sons of *Iaphet*, *according to their tongues and families in their Nations*, were the Nations of the holy land, which the Sons of *Iaphet* divided, according to their tongues and families in their Nations. Because the same things are there understood of the sons of *Iaphet*, which are said afterwards of the Sons of *Cham*, These are the sons of *Cham* in their kinreds, tongues, and generations, their lands, and people. For it is to be thought that the sons of *Iaphet*

phet setled themselves in the Countries of the holy land, as the sons of *Cham* did. For if the Sons of *Cham*, being reprobates, had their lot in the holy land, which was the land of the Lord, why should not we believe that the Sons of *Iaphet* had likewise their portion in the same land of the Lord whose father the Lord had lov'd and chosen? Truly we have shew'd you, that the lots of the sons of *Shem* and *Cham* fell in that land, why then should only the sons of *Iaphet*, of all the posterity of *Noah*, be dis-inherited from the holy land, which was their own? or by what title could they have been call'd by their brethren, being dis-inherited of that land? Take serious notice of these words concerning the Sons of *Iaphet*. *By these were the Islands of the Gentiles divided according to their nations*; For I could easily believe that *Islands* and *Countries* are here the same. And the Countries inhabited by every one of these Nations are called Islands, because hedg'd in by neighbouring Nations, as they call those Islands of houses, which are hedg'd in by lanes round about, why may we not as well say Islands of the Gentiles, if we say Islands of houses? its properly enough used.

Eusebius in his Chronicle is a great motive to perswade me, that the flood of *Noah* was particular to the Iews, where about the time of *Abrahams* birth he speaks thus. *In the three and fortieth year of which* Ninus *reign*, Abraham *was born amongst the* Hebrews, *It was there the sixteeenth power over the* Egyptians, *which they call a dynasty*, *At which time the* Thebeans *rul'd, who govern'd the* Egyptians *in the year* 190. According

to

to the Greek Jews, it was not three hundred years from the flood of *Noe* to the birth of *Abraham*. How then could it come to passe, that the most famous Empire of the *Assyrians* in the space of three hundred years, could be setled and established in the space of forty three years. I say, the Empire of *Ninus*, whose Original is of such an antient date, that it runs back, not only to fabulous, but unknown times.

Justine rehearses those that are more antient than *Ninus* in his first Book, *Vexor*, who rul'd *Egypt*, and *Tanaus*, who rul'd *Scythia*; by which means that Government of the *Theban* Kings over *Egypt* might be setled, which at that time had been strengthned a hundred and ninety years. But, which is more to be wonder'd at, is it credible that within three hundred years, so short a time, fifteen Dynasties could passe over, & the sixteenth be begun, if we call to mind that the Kings of *France* have yet but three Dynasties now, in the space of about two thousand two hundred years. Its likewise known out of the History of *Genesis*, which favours *Eusebius* very much, That *Abraham* went to *Egypt* in the Dynastie of the *Pharaohs*, which flourish'd also in the time of *Joseph*, *Abrahams* great Grandchild, and which flourisht four hundred years after *Joseph*, in the time of *Moses*, in whose times the New *Pharaoh* knew not *Joseph*, whom the old one knew so well, which Dynastie of *Pharaohs*, comparable to that of the *Cæsars* for its continuance, was also famous in the dayes of *Solomon*. *For* Solomon *was join'd in affinitie to* Pharaoh *King of* Egypt, *Kings* 1. *Chap.* 3. Be-

Besides the deluge of *Ogyges* makes it clear, that there have been particular deluges, which deluge drowned all *Bœotia*: as also, that *Deucalions* floud which swallowed up all *Thessaly*: and many more particular ones, which *Plato* relates that he had heard from the *Egyptian* Priest in *Timæus*. The *Chinensians* boast also of their deluge. The *Americans* of theirs: Both of them, according to their accompt, far distant from the Floud of *Noah*, and why should we not grant to *Palestine* their particular deluge?

Yea, the *Egyptians*, the neighbours of the Jews, deny that ever *Egypt* was damnified by any floud. They say that *Nilus* waters and makes fruitfull every year their Land; but never overwhelm'd it in a general deluge; which by very strong arguments, and most approv'd records taken out of their Histories, the forementioned *Egyptian* Priest did make clear in the forementioned *Timæus*.

It will not be inconvenient to joyn *Strabo* to *Plato* in his third Book of Geographie; where he relates this of the *Turdetans*, the Inhabitants of *Spain*. *These*, sayes he, *are held the most learned amongst all the* Spaniards, *they use Grammar, and have their monuments of Antiquitie written, and Poems and Laws in Verse, for six thousand years, as they say.* The *Turdetans* then had their Laws long before the floud, if in the days of *Strabo* they had then written six thousand years: which they being themselves in that deluge untouch'd, kept likewise untouch'd for the space of six thousand years continually, and us'd and observ'd them.

Scaliger

Scaliger likewiſe thinks, that the firſt Olympiad was celebrated in the year of the world 3074, and that the deſtruction of *Troy* was four hundred and eight years, or thereabouts, before the firſt Olympiad. And *Servius* has obſerv'd upon that Verſe of *Virgils*.

Th'old Cities ſack'd, reign'd in for many years.

Ancient, ſayes he, *or noble*, *becauſe it is ſaid to have reigned two thouſand eight hundred years.* The beginning then of the Kingdom of *Troy*, muſt be before the beginning of the world; and if *Troy* was rul'd in for two thouſand and eight hundred years, *Phrygia*, as alſo *Spain*, muſt be ſaid to be freed from the floud of *Noah*. Which you may alſo think of *India*, which Father *Liber* firſt enter'd. *From him* (ſays Solinus in his 25 Chap.) *unto* Alexander *the great, there are reckon'd ſix thouſand four hundred and fifty years, and three moneths over: accounting it by the Kings, who are ſaid in his time a hundred and fifty three of them to have liv'd.* *Salmaſius*, the reſtorer of *Pliny* in *Solinus*, and the diſperſer of his errours, ſets down this number in *Pliny*.

Beſides, the ſame *Scaliger* is author, that *Semiramis* was before the deſtruction of *Troy*, and places her in the firſt age after the Floud, and ſayes that *Sanchoniato* liv'd in her time: and makes *Iombal* more antient than *Sanchoniato*; and ſayes, that *Sanchoniato* receiv'd many things from *Iombal* out of *Porphyrius*. And *Euſebius* relates, that *Sanchoniato* met with ſome reſerv'd pieces or volumes of the *Ammonites*, which he took out of the Repoſitorie of the Church where they had lain,

lain. But, how can ſuch ſtories agree with the time of *Noahs* floud? To this add, that neither *Sanchoniato*, nor *Iombal* antienter than he, are reckon'd amongſt the ſons of *Noah*. And it muſt needs be, that thoſe volumes lay without the Ark, and were pre ſerv'd, on which *Sanchoniato* lighted, as *Euſebius* ſays.

Here to reckon thoſe things which I ſet out before more at large, That is an inconſiſtent time which is reckon'd from *Adam* to *Abraham* the *Chaldæan*, or to *Moſes* the *Egyptian*, and it is unadvi edly ſet down to be ſufficient to gain the knowledge of thoſe arts which *Abraham* and *Moſes* were exact in. But certainly the time 'twixt *Noahs* floud and *Abraham* would be likewiſe a great deal more incompetent, if according to the ſame inconſiderateneſſe, it ſhould be proportioned as ſufficient for the attainment of the forementioned diſciplines; eſpecially Aſtronomy, Theology, and Magick. The which that they did flouriſh in the time of *Abraham*, is evidently prov'd, becauſe *Ur* of the *Chaldees*, is call'd by *Euſebius*, *Camarina*: and *Camarina* is the ſame with the City of the *Chaldæans*. And the *Camarini* were call'd *Chaldæens*, alwell as Aſtrologers and Magicians. For the name of the *Chaldæans* was a token of Nation and Art. It is likewiſe written of the *Camarinian* Magicians, that *they raiſe Leviathan*, who is the Devil. That there is a land and water *Leviathan*, is certain, of which is as much, that there are land and water Devils, from whom *Philippus Codurcus*, a learned man, and well skill'd in the Hebrew, imagined that thoſe

Spirits which we in our mother tongue call *Luithons* or *Luthins*, have taken their derivation. To think that these Theorems of Magick, or spels, hatefull to God, were kept in the Ark that they might not be lost in the floud, were a wickedness to believe. But to say that the art was invented or repaired, betwixt the floud and *Abraham*, were impossible to prove, as other things are.

CHAP. X.

Of Eternity before Eternity. Of Eternity from Eternity.

THose who think that the floud of *Noah* was over all Nations, erre much in the ordering of all actions and dispensing of them since that time. They are likewise very much deceiv'd in the ordering and dispensing of all actions, since the beginning of the world, who affirm that the world was made with *Adam*. They have streightned the beginning and the ending in such narrow bounds, that it cannot by any means fit to so small room, which is read of the world created from eternity, and which shall endure to eternity, I need not say, amongst Historians and Philosophers, who were Gentiles, but likewise amongst the Prophets and Apostles. But indeed that little space of time to which they limit the things past, and things to come, those two eternities, how well does it accord with that expression of the short garment in *Isay*, Chapter 28. *A*

short

short garment, sayes he, *cannot cover both.*

It is written, I confesse, *That God created the heaven and the earth, in the beginning.* That I dare boldly affirm we know not that beginning. I know there is a setled number of the stars in heaven, there is a determinate number of the grains of sand in the Sea shore: But I think to make up a sum of all those stars, all those grains, all those ages which have bin from the beginning, is without the compasse of all Arithmetick and humane account. In these numbers there is no number, nor need we to comprehend the number of them. It is enough, that God doth know the number of the stars which he created. *The times are not hidden from the Almighty.*

Moreover I find two several acceptions of eternity in the holy Scripture. The first is, by which God is call'd eternal, before time, and before all things created. Another, by which eternity is bounded by ages, and the beginning of the creation. These two Significations of eternity, are both together comprehended in that place of the *Proverbs*, where Wisdom is brought in speaking after this manner, *God possess'd me from the beginning of his wayes, before he made any thing.* Or, according to others, *I had a rule from eternity, from the head, from the beginnings of the earth, or from the creation of the world.*

There appears here a two-fold beginning, one before time, and before the creation of the earth; one from ages from the beginnings of the earth, or since the creation of the world. The first is distinguished from the second, because in the first

God is only said to have possessed wisdom: in the second place, to have ordain'd and install'd her to have a rule over all things created. Both beginnings then are eternal, but the first antienterest. The first beginning was eternal by its self, eternal before eternity. The second begining was eternal, in regard of us, since our understanstanding cannot reach its number.

St. *Paul* hath most clearly evidenc'd this to us in the last Chapter of the Epistle to the *Romans*: and in the third Chapter of the Epistle to the *Ephesians*: and in the first Chapter of the Epistle to the *Colossians*, when he call'd the Gospel in these places, *An opening of the mysterie, which was hidden and conceal'd from ages, and eternal times.* In his 1 Epist. to the *Cor.* 2. Chap. he defined to-ther. *The hidden wisdom of God, which he appointed before all times.* As also in his second Epistle to Tim. Chap. 1. *The Grace which was given to us in Christ, before the times of eternity.* And in his Epistle to *Titus*, *The hopes of eternal life, which God had promis'd before eternal times.* St. *Peter* speaking of the same in his first Catholick Epistle, ch. 1. sayes, *That Christ was foreknown before the foundations of the world were laid.* By which places that difference of eternities which I observ'd, is evidently found, That eternity is call'd first, before ages, and eternal times. That eternity is called secondly, from all time, and from all things. That the eternity which is before eternity, and before eternal times, is the same which *Peter* calls, *before the foundation of the world.* Therefore, the eternity from the foundations of the world,

world is the ſame with that from eternal times, and that therefore the foundations of the World were laid from eternal times, or from eternity, in regard of us, or from times and ages to us unknown, or from that beginning, of which there is no certain knowledge. That eternity of the world is not that eternity of God; but the reſemblance of it, according to that of *Mercurie* in *Aſclepius*. *God eternal*, ſays he, *had the World before it was found within himſelf; But as the World is the image of God, it is alſo the imitation of eternity.*

CHAP. XI.

Of eternity beyond eternity. Of eternity to eternity. The Kingdom of Meſſias, *how eternal.*

AS God is cali'd eternal before eterni y, he is likewiſe cali'd eternal after eternity, or beyond eternity. *God ſhall reign to eternity, and beyond it*, ſaid *Moſes* in his ſong: When the Scripture would expreſſe the continuance of any thing, not to eternity, which is only attributed to God, but to eternity according to the duration of the world, it uſes to expreſſe it by the eternity of the Sun, and the eternal courſe of the Moon and Stars: *Thus ſays the Lord, who gives the Sun for the light of the day, and the Moon and Stars for night, If theſe Laws be left before me, then ſhall the ſeed of* Iſrael *fail before me, that it ſhall be no more a Nation before me.* That Covenant made

with the *Israelites* is call'd an eternal Covenant, *Genesis* 17. *Isay* 55. *Ieremie* 32. *Ezech.* 37. and many other places eternal and for ever, which is the same. The Sun then, and the Moon, and the Stars, are plac'd with *Israel* for eternity. Take that eternity, not beyond eternity, but to eternity, in which sense *Ecclesiastes* is to be understood; *But the earth continues to eternity.*

God does prove that the Kingdom of *Messias* shall continue to eternity by this argument, *Ieremie* 33. *If*, says he, *my Covenant with the day can be frustrate, and my Covenant with the night, that night and day be not in their own time, then can my Covenant be in vain with my servant* David; which not in the same words, but in the same sense the 72 Psalm has set down, *and it shall abide with the Sun and Moon from generation to generation.* Where observe that the Sun and Moon there answer to the night and day of *Jeremy*, that is expounded in the 72 Psalm, *In generation and generation.* In the 88 Psalm. *I have once sworn to my holy one, if I lie to* David, *his seed shall last for ever, and his throne as the Sun in my sight, and as the Moon, perfect unto eternity, as a faithfull witnesse in heaven.* Where a faithfull witnesse is the same with one permanent and eternal. The tenth Psalm speaks that openly. *The Lord shall reign for ever.* And in the tenth of *Daniel. His kingdom shall not perish*, As also in the 6 of *Chronicles. I will confirm his Throne for ever.* That was it which was written in the 11 Chapter of *Iohn. Christ endures for ever.* But that the Kingdom of *Messias* should be eternal and for ever, The Angel did

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moſt expreſly ſay, ſpeaking to the bleſſed Virgin, concerning her Son, *and of his Kingdom there ſhall be no end.*

And notwithſtanding there ſhall be an end of the Kingdom of *Meſſias*, as *Paul* firmly bears witneſſe of, in the 15 chapter 1 *Cor.* *And then an end ſhall be, when he ſhall have delivered up the Kingdom to the Father, but he muſt reign till he have put all his enemies under his feet.* The eternity then of the Kingdom of *Meſſias* in the foremen-tioned places, is to be underſtood of that only, which being taken in the ſecond acception, ſhall continue till eternity, and not beyond eternity, as in the ſame regard, there was no beginning of the eternal beginning.

What the Kingdom of *Meſſias* was, and what it ſhall be, we may clearly ſee out of the foremen-tioned Chapter of the *Proverbs*, as alſo out of this place of St. *Paul* to the *Corinthians*, thus ſays the Wiſdom of the Father, who is the *Meſſias* and Chriſt, *Proverb* 8. *The Lord hath poſſeſſed me from the beginning of his ways, before he made any thing in the beginning, the great depth was not when I was conceived, and the fountains of water had not as yet broke out, nor the mountains were raiſ'd up; before the hills I was brought forth: As yet he had not made the earth, the winds, and the hinges of the world;* which are to be underſtood of the eternity of Chriſt before eternity, of that eternity I ſay which was before ages, before the times of eternity, and before the foundations of the world. *I was ordained from the beginning*, ſays the ſame Wiſdom, or, *I had a rule from the head, from the be-*

beginnings of the earth, when he prepared the heaven I was there, when he confin'd the depths, when he placed the heaven above, and weigh'd the fountains of waters, when he gave bounds to the Seas, and gave a law to the waters, leaſt they ſhould paſſe their limits, when he weigh'd the foundation of the earth, I was with him. Framing all things; Which are to be underſtood of the eternity of Chriſt, by whom all things were made who moderates all things, and rules over all things: of that eternity, I ſay, which was from ages, from eternal times, from the foundations of the world. The Kingdom of *Meſſias* begins then from the creation of the world, from the laying of the foundation of the world, and from eternal times: It was from the beginning, which was without begmninning: And that Kingdom ſhall alſo end within that eternity which ſhall have no end, by which the world, which had its beginning from ages & times eternal, ſhall be ſwallowed in eternal times, and in the end of ages. *Then ſhall there be an end,* ſays St. Paul, *when he ſhall reſign the Kingdom to his Father.* The Kingdom of Chriſt was from eternity, it ſhall likewiſe end within age and eternity; For this cauſe, *all times were made by Chriſt,* Heb. 1. *and Chriſt was called the Prince of time.* Timothy 1. cap. 1. Yea the Kingdom of Chriſt is called *the Kingdom of all ages* Pſal. 144. For which cauſe St. *Paul* calls Chriſt, *Bleſſed unto all ages.* God the Father reign'd before ages, before the times of eternity, before he had ordained wiſdom, and had given her command over all things. God the Father

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shall likewise reign after ages, after that wisdom, who is Christ the Son, hath yeilded up the Kingdom to the Father in the end of ages. God the Father reigned before eternity, and shall after eternity. God the Son reign'd from eternity, and shall to eternity. In which sense understand that in the 90 *Psalm. From age to age thou art God.* As also which *David* sings, 4 *Chron.* chap. 16. *Blessed be the Lord from eternity to eternity.*

CHAP. XII.

Eternity uses to be understood in Scripture, by the duration of the Sun and Moon. Of an age. Of eternal times. St. Paul *expounded. Eternity indefinite.*

JEremie, to signifie the eternity of that Law and Covenant, by which God had taken the Jews to himself to eternity, as also the eternity of that Covenant which God had made with *Messias*, and with his servant *David*, by things undoubted and very well known. *If*, says he, *the Laws of the Sun, and Moon, and the Stars fail, then the seed of* Israel *shall fail before him.* And again, *If the Covenant of the Lord with the day and night can be frustrate, then can the Covenant of the Lord be frustrate with* David *his servant*: Therefore both of them are set down indubitable and unmoveable, the eternity of the seed of *Israel*, as also of the Kingdom of *Messias*; as also the eternity

ty of the Sun, and Moon, Stars, Days and Nights: And as they are conveniently joyned, so are they conveniently convertible thus. The seed of *Israel* shall never fail before the Lord, for the Sun and Moon and Stars can never fail before him: It is impossible that the Covenant of God should be in vain, which he made with his Servant *David*, that he should be and remain for ever. It is likewise impossible that the Covenant which God made with the Day and Night should fail, but they should be to eternity, and remain continually: God meant that impossibility of his Law, which should never perish, and of his Covenant never to be broken. In the 6 chapter of the Gospel according to St. *Luke*. *It is easier for the heaven and earth to passe away, than that one tittle of the Law should passe away.* Of the Law, that is, of the Covenant which God made with *Israel*, and with his *Messias*. The whole world is here understood by the heaven and the earth, and that impossibility he clears by another as great an impossibility; that is, the least tittle of the Law shall never passe away, nor shall ever the world passe away. Such is that which we read *Psalm* 72. *The* Messias *shall endure with the Sun and Moon unto eternity.* Which is convertible thus, The Sun and Moon shall endure together with *Messias* for ever.

It is written *Genesis* 1. *Let us make lights in the midst of heaven, that they may divide the day and night, and be for signs and times, for days and years.* Which the author of *Ecclesiasticus* rehearses in these words chap. 43. *The Sun and Moon shew*

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the time and appoint the age. Times are made up of days, and nights, months, and years, and ages, which the Sun and Moon divide, and diſpenſe, and appoint the meaſure of them; eſpecially the Sun, who for excellency is called the Father of times and ages by the ancients. For which cauſe holy Writ meaſures out the eternity of ages by the Sun.

It is common in holy authors to reckon weeks of years, months of years, years of years; and with them you have many times alſo ages of ages, which comprehend many myriads of years, of which an eternity is made up. Which you may well call the year of the world, or the great world, whoſe times & ages are reckon'd innumerable. Which you ſhall not need to wonder at, if you wonder that the day of days, the year of years, the age of ages, and all ages of ages have deſcended from eternal times, and ſhall endure to eternity; *I thought upon the days of old, I have the eternal years in remembrance, I have counted the years which were from the beginning*, ſays *David*, *Pſalm* 76. The Prophet counted thoſe days, but could never find the number of them, *For there is no remembrance of things paſt*, *Eccleſiaſt.* chap. 1. And truly. For the memory of men, being finite and fading, can no way extend it ſelf to the knowledge of thoſe former things which are infinite, and derived from years eternal.

As if St. *Paul* had meant in thoſe places, which I mentioned before in the former chapters, where he ſaid, that the myſterie of the Goſpel was hid from eternal times and ages, to expreſſe

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a thing so much secret and remote, that the mystery had been hidden since the world was made with *Adam*, from whom to the Apostle was not above four thousand years. That had been indeed to have thrown four drops of water into the midst of the Sea, or to have thrown four grains of sand upon the Sea shore, according to what is written in the 18 chapter of *Ecclus.* *As a drop of the water of the Sea, or a grain of sand, so little are a thousand years in the days of eternity.* The author of the *Ecclesiasticus* here meant; that whatsoever proportion a drop has to the whole Sea, or a grain of Sand to the whole shore, a thousand years should have the same proportion to the day of eternity, which contains the beginning and ending of all things created, in the endlesse volums of years. For eternity here is taken in the second acception, which is from eternity, and shall remain to eternity; Which times are compounded of ages, which ages are accounted by years.

Nor think here that age to be the first and pure eternity, which admits of no distinction of years, of no composition or comparison with this second eternity, which is secular & compounded. For although the author of *Ecclesiasticus* seems to have taken this out of the 88 *Psalm*, where it is said, A thousand years in thy sight are but as yesterday. It is to be observ'd that the Psalmist in that place meant, that there could be no proportion or comparison betwixt 1000 years & Gods eternity, which 1000 years he compar'd with a day that is past, with that which is not. For there is

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no proportion betwixt an entity and a non entity. But in this place the author of *Eccleſiaſticus* admits a perfect proportion betwixt a thouſand years and the day of eternity, betwixt a drop of water and the whole Sea, betwixt a grain of ſand, and all the ſand in the ſhore. For a drop of water and the whole Sea are things omogeneal, as alſo a grain of Sand and the whole ſhore; as alſo theſe are here compared according to their habitude of number and meaſure, by which they have relation one to another; But there can be no proportion betwixt a thouſand years, which is a body of years, and a Homogeneous body. Theſe are likewiſe compared together, according to the habitude of number and meaſure, which have relation one to another; but there can be no proportion betwixt the eternity of God and a thouſand years; becauſe they are of different kinds: A thouſand years, and that pure eternity are of ſeveral kinds, becauſe that eternity conſiſts not of years, nor is compounded of ages, or times, and they cannot be compared according to their habitudes and meaſures, for they have none common to both.

The things which I mentioned before of the beginnings of things, and of the creation of the world from eternity out of *Diodorus*, agree very well with theſe teſtimonies of holy Scripture. That the ancient Phyſiologiſts and Hiſtorians did believe, that the world was eternal, as alſo affirm'd that men were from eternity; which *Diodorus*, peaking of the *Chaldeans*, expounds thus, That they believed that the world was eternal,

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having no certain determinate beginning, for they did not deny the beginning of the world; but thought it unknown and *uncertain*, according to that of *Ecclesiasticus*, *There is no remembrance of former things.*

That eternity was uncertain and undeterminate; Wherefore in the Bible eternity is often undeterminate. As it is read *Genesis 6. My spirit shall not contend with man always*; Eternity in that place is long after undetermined, which appears by what follows. *And his days shall be a hundred and twenty years.* For God determined here the age of man a hundred and twenty years, which before was far longer and undetermined: so it is to be understood of that servant, whose ear his Master pierced with an Awl. *Deut. 5. He shall serve thee for ever*, that is undeterminately, and so long as he lives: I passe by a great many places of this same sort.

Let it therefore be taken for good, that the creation of the world, which is said from eternity, by the authority of both Testaments, could by no means be understood since *Adam* was made, according to the definition of both ages. Whether you call eternity, which is reckoned from many ages, and times. Or whether you understand it indefinitely or undeterminately. For it is known that the time betwixt us and *Adam* is within account. For the times from *Adam* are of a known period, without the account of ages. Besides there is a great deal of difference betwixt those things that preceeded the beginning of all things, and those things which were before *Adam*.

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Of these there is neither mention nor knowledge: Of the other there is certain knowledge and memory.

CHAP. XIII.

Of the ages of creatures described by Hesiod *and* Ausonius. *Why the Histories of the first men were not known. Out of* Plato. *By the change of the Epoche. The Aboriginal Nations of the world are not known.*

I Often have wondred at the ages of creatures which *Hesiod* relates; That the just age of a man is Ninety six. The age of a Crow eight hundred and sixty four. The age of a Hart three thousand three hundred and fifty six. The Rooks ten thousand three hundred and sixty eight. The Phœnixes ninety three thousand three hundred and twelve. The Nymphs live Nine hundred thirty three thousand a hundred and twenty. For he put those very ages into a Verse, from a tradition far more antient, as we may conjecture, than *Hesiod*. There *Hesiod* was antienter than *Ausonius*, who since that time a long while did translate them in Latine Verses. But *Plinie* thinks that but a Fable which he writes concerning the Phœnix, and the Nymphs. Well, grant they bee fabulous, notwithstanding it appears by this, that *Hesiod* receiv'd them of a fabulous and most ancient tradition. I say, from that tradition which had set down the ages of Crows, Harts,

Harts, and Rooks, of which the Antients doubted not, and which they could not affirm the certainty of, without many and frequent experiments: Neither had *Hesiod*, a most learned and elegant old Poet, vouchsaf'd to have describ'd such idle stories in such excellent Verses; nor *Ausonius* after him, a sweet and acute Poet translated them, if both of them had thought that the beginning of things was to be reckon'd from *Adam*, from whom to *Hesiod* there was not as yet passed the age of an Hart.

Those Poets set down such ages, such bounds to the lives of Beasts; but thought that God the Judge of eternity, knew all other ages, namely, that of the world, heaven, and stars. Of eternity, I say, which in that place *Ausonius* sets down as a *secret*, and known to God alone. The knowledge of those eternal ages which were from the beginning, was hid from men, according to that decree, by which he has hindred men to know all things; and through which he thought it fit in his wisdom that they should be ignorant of the dispensations of time: According to that of the Lord when he was ascending to heaven, *It is not for you to know the times, which the father has put in his own power*, Acts. ch. 1.

The *Egyptians*, according to *Plato*, ascrib'd the cause of this ignorance to the several destructions of men; of which the greatest were by fire and water, the lesser by many other several ways. They said, in some long tract of time there were some changes and differences of things in motion, both in heaven & earth, & in some long

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tract of time. Whence higher Countries either were consum'd with too much fire, or the lower drown'd by too large effusion of showrs. But the *Egyptians* were free from fire and floud: *Nile* saving them from fire: And such was the temper of their climate, that no showr from above had ever water'd them, or ever should. Nor were they water'd at any time with any other water, than which either flow'd over from *Nilus*, or sprung out of the bowels of the earth. And for that cause, being not much subject to fire, nor overwhelm'd with water, some men were always preserv'd with them, sometimes more, sometimes lesse, but never a general desolation. For which reasons they reserv'd alone the most antient Records. And that both their own actions, and the actions of other Nations which were memorable, were diligently set down, and written in the Records kept in their Temples. That the Greeks and other Nations, either by Plagues sent down from heaven, or being destroyed either by water, or fire, in certain space of time had lost both letters and knowledge; and enter'd as it were again into their childhood, beginning at their Alphabet; nor knew what had been at home or abroad, but through a cloud, and by hear-say. Therefore they believe that the head of all things flow'd from that beginning, which is the beginning of their knowledge, and are content to remit that alone to posterity. So *Plato*.

To this adde the length of time, which changes and consumes all things, from whole devouring jaws the *Egyptians* could not rescue them-

ſelves. For they, though they ſhow'd abundance of ancient monuments, both of their own and other Nations, had notwithſtanding loſt the Annals of their King God *Vulcan*, and of the Sun, his ſon. To theſe deluges, fires, and devouring times, add that groſſe ignorance, which in ſeveral ages hath orerun the whole world, more powerfull than fire, than water, than time it ſelf, which hath ſwallowed, blotted out, and defaced the memory of things paſt. To this add the wicked diſpoſitions of many men, and the hatefull deſires of Princes; as that of *Nabonaſſar* the *Chaldæan*, from whom to the death of *Alexander*, there were four hundred twenty four years. He caus'd the deeds of all Kings before him to be aboliſh'd, that a new beginning of all affairs, and Kings, might begin its computation from himſelf; whence the date of *Nabonaſſar* was deriv'd. *Alvarez a Samedo* in his Hiſtory of *China*, relates, That a certain King call'd *Tein*, commanded by a Proclamation to burn all the Books of the *Chinenſians*, except Phyſick-books: and was ſo carefull in bringing an utter deſtruction for 40 years that he reigned, that he utterly overthrew all learned men, and all learning in his own age. As that was likewiſe the ambition of vanquiſhing Princes, which ſo much alter'd the computation of time, when they chang'd the Epoche, and would have the times nam'd by their names. Hence thoſe known Periods, from the death of *Alexander*: of *Auguſtus*, from the fight of *Actium*: and that which was call'd the Epoche of *Dioclefian*. The antient *Ægyptians* renew'd the intervals

tervals of their years, as often as they receiv'd new Lawes from new Kings and new Conquerours. Which *Scaliger* in his Book *De emendatione Temporum*, ſayes they did very frequently.

We muſt needs imagine that all climates of the world have been diverſly ruin'd, but ſucceſſively, and by turns, not all with one puſh, or at one time. That thoſe men who were in their own land too numerous, behov'd to make up their loſſes. That by divers chances and fortunes mankind hath been toſs'd hither and thither, nor could not alwayes continue in the ſame ſtations. Hence it is, that no Land could ever boaſt it ſelf of its Aboriginals; that is to ſay, of thoſe men who were firſt created in it, who in the firſt ſpring of the Creation came forth every where out of the earth. And hence it is, that I truſt neither *Ægyptian*, *Scythian*, nor *Æthiopians*, calling themſelves Aboriginalls, and the moſt antient of Nations.

The Chriſtian Fathers who liv'd in the next age to Chriſt, whom its fit we call *the ſons of light*, as they were not wiſer than the ſons of this world in their generations; ſo were not they more diligent or provident than they in the enquiry of thoſe generations. They were wiſe in thoſe things which belong'd to heaven, and the ſecond creation: they neglected ſuch things as were of the earth, and the firſt creation. And as they adhered to the reading of the holy Scriptures, they very well rejected the fables of the pedigrees of the Gentiles, who thought themſelves

selves Aboriginals. But on the other side, too negligently, by their leave, they rested upon *Adam*, and thought him alone the first parent of all men, because he is read the first in *Moses*.

The same negligence which possessed the first, pursued the successive Doctors of the Church; who knew no other men, but such as were begotten by *Adam*; Yea, they pronounced them Hereticks, that plac'd the *Antipodes* over against *Adams* posterity; because they must then think them the posterity of some body else. I would St. *Augustine* and *Lactantius* were now alive, who scoff'd at the *Antipodes*. Truly they would pity themselves, if they should hear or see those things which are discover'd in the East and West *Indies*, in this clear-sighted age, as also a great many other Countries full of men; to which it is certain none of *Adams* posterity ever arrived.

CHAP. XIV.

They are deceiv'd, who deduce the Originals of men from the Grand-children of Noah. Grotius *concerning the Original of the Nations in* America, *confuted.*

IT is the manner of all men, who search out the Originals of Nations, to derive them after the flood from the Grandchildren of *Noah*, who were the Grandchildren of *Adam*. And great men are so

so earnest in this, (whom I very much prise, and have in continual respect for them) that they cut out all their originals out of this block: And either from some antient record, or some old tradition, or the similitude of some old and obsolete name, or from any other conjecture: Some they imagine that landed at such or such a place, to have been the authors or fathers of such a Nation. As if *Italus*, who fled (for example) into *Italy*, and gave a name to that Countrey, had been the father and author of all the *Italians*, and that Nation had had no Inhabitants before *Italus*. As if the *Francks* should be thought the authors and first founders of all the *French* Nation, and that there had been no *Frenchmen* before the *Franks*; because the *Franks* seiz'd upon *France*, and chang'd the name of the Province, and of *Gallia* made it *Francia*. Must needs *Peru* be thought to have had their Original from the *Chinensians*, because a piece of a broken boat, like those of the *Chinensians*, was found on the banks of *Peru*? Those who guesse so, seem to me to be like that two-peny Doctor, who told the sick man he had eaten an Asse, because he saw the dorsers standing under the bed.

Hugo Grotius sets out a discourse of the Originals of the Nations of *America*, whom he derives from the *Norwegians*, who eight hundred years ago were carried to *Island*, and went from thence to *Greenland*; and so from *Greenland*, through the Lands adjoyning, he conjectur'd, got to the South parts of *America*. *Laetius* did confute the conjecture of *Grotius*. *Grotius* vindicates himself

from *Laetius*, and those things which in him *Laetius* had confuted, he by this absurdity resolv'd to restore. *But*, sayes he, *if the* Americans *are not* Germans (the *Norwegians* and *Germans* were with him all one) *now they shall be the Off-spring of no Nation*; *which is as much as to believe*, *with* Aristotle, *that they were from eternity*; *or born of the earth*, *as is reported of the* Spartans; *or of the Ocean*, *according to* Homer; *or that there were some men before* Adam, *as one in* France *lately dream'd*. *If such things*, sayes he, *be believ'd*, *I see a great danger imminent to Religion*.

Grotius had a little before read a little discourse of the *Pra-Adamites*, undigested, and about to be revis'd, which he under colour of friendship, by an acquaintance had requir'd of me, which I friendly did communicate to him; not that he should abuse me: Nor do I desire to make return, or speak ill of the dead; let him keep with him his aspersion, and preserve it in his grave. Let this be enough, that the fame of the man, which now goes up and down the world with the creditable report of divers and high endowments of learning, deceive not more with the allurements of his Eloquence, and by his trappings of probable conjecture.

Grotius argues thus. The *Norwegians* landed in *Greenland*. They went forward from *Greenland* to *America*. Therefore the *Norwegians* were the authors of the Nations in *America*. Let us grant, that *Grotius* took the right way of proving this, and that all were true he built upon this ground. Certainly, if *America* must needs be peopled

peopled by the *Greenlanders*, which were likewise *Norwegians*: He must prove first, according to his own ground, and first of all that the *Norwegians*, who first lighted upon it, found it empty, and only the winds blowing upon the leaves in those Countries, whence he might gather this conclusion, that the *Norwegians* first planted *Greenland*, who afterwards straying about the world, strewed *Colonies* over all *America*, and so the *Americans* and the *Greenlanders* should be indeed the posterity of the *Norwegians*, I say he ought first to have proved, that the *Greenlanders* were the off-spring of the *Norwegians*, before he should guesse that the *Americans* were sprung from the *Greenlanders*, and of the same stock of *Norway*.

It is most certain that the *Norwegians* w h first landed upon *Greenland* in the Eastern parts of it, rough and wild, which the *Norwegians* called *Ostreburg*, going to find out the western parts better habitable, which they call *Westreburg*, found it full of all manner of herds & cattle as also full of the men of that Climate, whom they call'd *Schlegingians*, who beat off the *Norwegians*, falling upon their quarters with a great slaughter. A true and faithfull narrative of which is in the *Greenland* Chronicle written in *Danish*, which is in the hands of the most famous *Gauminus*, skillfull in all languages, which I also knew in *Denmark*. The *Norwegians* were there strangers, not the founders of the *Greenlanders*, much lesse of the *Americans*.

These are fancies of *Grotius*, made for ostentati-

on of his learning, In that he says there are many words among the *Indians* agreeing with the *German* language, as also that the customs of the *Americans* in many things is like the *Germans*, as milk is like milk, which he by several examples instances, that he may prove that the *Americans* had those customs from the *Norwegians*, who first had them from the *Germans*. Let us passe by that chain by which *Grotius* would ingraft the *Germans* in the *Norwegians*, the *Norwegians* in the *Greenlanders*, the *Greenlanders* in the *Americans*, and so one Nation into another. It is a true story and very well known in all *Copenhagen*, the chief City of *Denmark*, which I also in the same City received from *Danes*, that there lived in *Copenhagen Greenlanders*, *Barbarians*, taken by the *Danes* about thirty years agoe, yea two of them for the space of two years were kept as *Danes*, who notwithstanding could not by no means learn the *Danish*, and he had no similitude of speech or behaviour like the *Norwegians*. This I have set down more at large in my relation of *Greenland* in *French*: But if the *Greenlanders* had no affinity in their customs with the *Norwegians* either in speech or custome, the *Norwegians* must needs sail some other way to *America* to communicate their customs to them, than from *Greenland*.

But what would *Grotius* say, if he were now alive, and should read that the *Schlegringi* were there, and inhabited *Greenland* before the *Norwegians* came? what manner of men would he say they were? Would he say they were from eternity, or sprung from *Greenland* it self,

or

or caſt out by the Ocean upon land, or founded by another than *Adam*? if any ſuch thing be believed ſays he, Religion is in danger. The danger that he ſaw, was, that by this means he perceived the original ſin of *Adam* was by this doctrine quite overthrown; becauſe it is the common conſent of all Divines, that only by traduction it could paſſe upon all men.

This then I muſt prove, and this is only my task, to make it appear that we needed not *Adam* for our Father, nor traduction of *Adam* to make us partakers of his ſin, as we needed not that Chriſt ſhould be our Father, and his traduction ſhould make us partakers of that grace is by Chriſt, and all the following book ſhall be of this, which ſhall begin with the end of this.

The

The Fifth Book of this SYSTEME OF DIVINITY.

CHAP. I.

Men behov'd to die, to become immortal. Men dye in Christ. They behov'd first to sin, and be condemn'd in Adam. *Men dye in Christ spiritually and mystically. Of the fictions and mysteries of the Law. Of divine mysteries; which were either fictions, or parables, or mystical similitudes. We die spiritually, according to the similitude of Christ. We sinned spiritually, according to the similitude of the sin of* Adam.

I Must recapitulate what I said in the beginning of this Systeme, That men, who were to be renew'd by a second creation, were to receive a new form: which could not, without blotting out of the first form, and extinguishing

guishing of the first creation, be performed. All corrupt and mortal men behov'd to be so ordered, as decrepit and feeble *Pelias*, whom *Medea* slew, and cut him to pieces, to change him from old to young. Corrupt and mortal men behov'd to die, to recompence corruption with incorruption, and death with immortality. But such a destruction, by which God must needs break all men, as it were in a mortar, seem'd cruel to God. God had thought it better to heal those whom he would not bruise. And by mystery brought that to pass, which by harshnesse he deem'd inconvenient to himself. He resolv'd that men should die for the death of one man, who should be an expiation for them. Nor yet by the death of one man, who was simply a man, but of man-God. I say of that God and Spirit, who is begot of God incorrupt and immortal. And who should become mortal, like to corrupt flesh, that by this similitude he might make men incorrupt and immortal.

God decreed that men should die in the death of that man-God, who is Christ. But the decree of mens death, which should be to them as a condemnation, must needs passe before the death of man, according to a divine and spiritual mysterie to men unknown. And the cause of their condemnation, which is guilt, by reason of sin, must needs passe before their condemnation. Men then must become guilty by their own sin, before they were condemned of sin, and be condemned to die for the punishment of sin. And that guilt is called by the Apostle, *the condemnation of sin in*

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the flesh; that is, of natural sin, which had no imputation, no guilt, no condemnation before the Law. For *sin in the flesh*, is the same with carnal, material, and natural sin. God is just, and deals with men according to Law. Men had not sinn'd against God, when that fervour which was within them, the corruption of their imperfect nature, forc'd them headlong from the perfection of their creation to the imperfection of their matter. For no guilt could be imputed by God, no lawfull condemnation pronounced, no death justly inflicted upon men, meerly for that backsliding; by which men, who were of their own disposing, turn'd from the uprightnesse of their creation into the wickednesse of their own creation. According then to that mysterie that God would have all men to die in one God-man; according to that same mysterie he resolv'd, that all should sin, and by one man be condemn'd; a man I say, simply so, and not a God. God would have all men die in Christ, and sinne in *Adam*.

The vertue of the most high, according to the great power of God, over-shadowed a Virgin untouched; and of her Christ was born, in whom all men should die: a pure sacrifice of a pure Virgin, and of the stock of the Jews. That so by the Jews, and by the seed of the Jews, Jesus Christ, all men might receive salvation. God fram'd *Adam*, the Father of the Jews, of common and impure earth, corruptible; to whom he gave his Law: which if he did violate, all men should be guilty in him, and condemned by that Law. That so

so likewise condemnation might come upon all men by *Adam*, the father of the Jews. But there was no need that men should by traduction be born of Christ, that in him they might die; not needed all men to be born of the descent of *Adam*, that in him all men might die. All that mysterie, of salvation and condemnation of men, in Christ and *Adam*, made up the body of the mystery; that is, the spiritual and divine way, above nature, and which is ingendred in all men by intellect and mysterie, and not by nature.

Whosoever understands the ways of Suppositon in Law, shall easily conceive the force of that mysterie, by vertue of which, men suffered losse of degree, were chang'd or restor'd unto their estates, and by which things only agreed upon were ratified, and by formality of which they did obtain in antient time, and yet obtain the lordship of most things. All these things might have compass'd their effects, and shown their natural force, by bare Covenant or consent, without any suppositon; But the Lawgivers did imagine ingrafting in these things, which were naturally acted, the legalities of their art, to have added a better understanding to them: As choice plants grow better, when they are planted in Crab-tree stocks, and such as grow wild.

God resolving to restore man that had fallen from his creation, would not perfect the work in that direct and natural order as many things are done amongst men, but by crooked windings of mystery, by applications, and spiritual graftings,

tings, he thought best to perform the whole work. Such mysteries seem to me very well to be titled, Holy draughts, Parables, or Similitudes, as the Apostle call'd them in that place of the eleventh Chapter to the *Hebrews*, where *Isaac* is presuppos'd, as a figure of Christ, to have laid down his life under the knife, and according to that Parabolical death, resembling the death of Christ, he is presupposed to rise according to the similitude of the resurrection of Christ: Where *Abraham*, I say, is presupposed to have sacrificed his son *Isaac*, and to have received him again in Parable, or similitude of resurrection; which the Apostle purposely, and very subtilly observed.

The Apostle *Paul* hath taught us, that men die in the death of Christ, according to parable, and similitude of his death, 6 Chap. to the *Rom.* In which place he directly tels us, that by Baptism there is ingendred in us not only a similitude of his death, but that there is engrafted in them, by that same Sacrament, a similitude of his resurrection, *For if we be engrafted in him in his death, so shall we be also in his resurrection.* And the Apostle taught us, that all men sinn'd, were guiltie, and were condemn'd in *Adam*, who sinned according to the similitude of his transgression, *According to the similitude of the transgression of Adam.* For that is to be understood a similitude, and a Parable, no propagation of nature, as all men died in Christ. Which that we may the better understand, we must more at large handle the sin of *Adam*, which is commonly called *Original sin.*

CHAP.

CHAP. II.

Of Original sin. It is inherent. It is imputed. What it is to impute. That is imputed, which is joyn'd in a kind of communion with that to which it is imputed. Of communions and conjunctions of things, Physical, Political, and Mystical. Christ the end of all mysteries. Adam *ought to be referr'd to Christ, not Christ to* Adam. Adam *ought to be imputed to men, as Christ is imputed to them spiritually and mystically.*

WHat I shall speak first concerning Original sin, is asserted by all Orthodox Divines. That sin is consider'd two manner of ways, either as sin, or as a guilt; as a sin, so it is inherent; as it is a guilt, it is adventitious, and pass'd from *Adam* upon them all. The one is proper to all men; the other a stranger, and call'd the sin of *Adam*. The first is the formality; the second is the materiality of the sin. The material sin is proper, and inherent, *an hereditary disease*, or blemish, in which all men are conceiv'd and born, according to that of the Psalmist, *In sin hath my Mother conceiv'd me.* A formal sin, which is anothers, and is become a guilt; which was *the disobedience of Adam imputed to all men*: according to that of the Apostle, *By the disobedience of one, many became sinners.* The materiality of sin, which is the proper fault and infection inherent in all, by propagation of the matter and nature of men subject to corruption. The formality

liry of sin, which is a stranger, and transient, had its beginning from imputation, by the transgression of the Law which *Adam* did violate.

To impute to any one the sin of another, is to esteem him in the same condition, as if he had committed the fault himself: Otherwise it is not anothers fault, but his own, which is imputed to him. Beside, the fault of one uses to be imputed to another, which has some communion or conjunction with him, as having some manner of corporal societie and similitude with him; For, as smoke coming near the fire takes fire, by reason of the similitude and aptitude is has to flame: so things that have a communion and conjunction betwixt them, are apt, or susceptive one of anothers imputations.

Communions and conjunctions of things fit for imputation by reason of their similitude, are three-fold, *Physical*, *Political*, and *Mystical*. The fault of their Fathers is imputed to the Children, by reason of that common and natural similitude, by which sons begotten of their fathers are naturally joyn'd to them. The sons are said to have sinn'd in the loyns of their Fathers, as *Levi* is said to be taken for tithe in the loyns of his Father *Abraham*, *Heb.* 7. As also the *Hebrews* are said all to be taken by God in the hand of *Abraham* their Father, *Isay* 41. There are both divine and humane Lawes for imputations ordain'd, according to natural communion and similitude. The divine, by which God is said *to visit the sins of the fathers upon the children to the third and fourth gene-*

generation: And according to that here, the fathers are said *to eat the sowr grapes, and the childrens teeth to be set an edge.* The humane law, by which there is punishment decreed against the Children of the Traytors by the guilt of their Parents. There are examples both divine and humane, of imputation of the Fathers fault to the Children: That amongst divine examples is eminent of the seven sons of *Saul*, whom, according to the command of God, *David* gave the *Gabaonites* as an expiation, because their Father before had broke his promise with the *Gabaonites*, and cruelly slain many of them. Its read of *Alexander*, that after he had taken *Tyre*, as if he had been the defender of the publique tranquility, he crucified all the *Tyrians* who outlived the siedge, who were born of those slaves their Ancestors, who long before had destroyed the free people of *Tyre*, together with their Masters, cruelly, by a conspiracy made against them.

God imputed to the Jews the numbring of the people, which *David* had caus'd, and consumed seventy thousand of them with the plague, for their Kings offence. For that communion and conjunction politique, whereby the whole Kingdom is thought one and one entire body, like a living creature, whose head is their King: And as a murther performed by the hand is not only imputed to the hand, but the whole man: So in a body politique, that which the head doth, as being head, is imputed to the whole body. It is the work of *Iove*, says *Hesiod*, to punish Cities promiscuously for the transgression of the Magi-

strate. So because the Priest of *Apollo* was violated by *Agamemnon*, the whole Army of the Greeks was almost destroyed by Pestilence. And whatsoever the Prince did amisse, the Greeks smarted for't. Nor only the act of the head of a City, but also of another member, makes the whole body liable to guilty. So as it is read of *Achan. Who having taken of the accursed thing, brought all* Israel *under a curse*, Josue 7. And which is also read of the Levites Concubine, 19 *Judges*, whom the Inhabitants of *Gabea* of the tribe of *Benjamin* swiv'd to death. And whose wickednesse was so rigidly imputed to all the Tribe, that all the Tribe for that wickednesse, was almost destroyed and routed out. Nor were the Heathens ignorant of such imputations. As *Hesiod* says, *Many times*, says he, *the whole Country is destroyed.* And *Horace.*

Neglected Jove *doth sometimes add*
In punishment the good to bad.

Those imputations which by politique Communion are contracted from the offences of others; others of them are of the law of Nations, others according to Civil law. According to the Law of Nations, the fault of *Sedecias* by perjury was imputed to the whole Nation; for which cause being overcome, and falling into the Enemies hands, they were all carryed Captives to *Babilon* By the same Law of Nations, whatsoever the Ambassadour transacts, is imputed to the Commonwealth, or the Nation, as also 'tis imputed

to the pledges, whatsoever is done by them who give the pledges. By Civil law it is imputed to the whole people, whatsoever the chief procurer does for the people, and to the chief in Government, whatsoever they doe in behalf of the people; To the Colonie or Colledge, whatsoever their Trustees shall do in their behalf; To Pupils and Minors is imputed, whatsoever shall be judged against them, according to the consent of the Tutors or Overseers.

There are likewise mystical bodies, which by their mystical Communion and similitude do engage imputations. Such is that mystical body by which all men, as it were by a mystical conglutination are joyned with him, by reason of that similitude they have with Christ; For God did not put on the shape of an Angel; but the shape of a Man, that he might become in all things like to men, except Sin, that he might be a fellow sufferer with men, and be an expiation for them. By that mystical Communion and society, by which his death is imputed to all men. Such is that mystical Communion and society by which the faith of *Abraham* is imputed to all the faithful; And all the faithfull are call'd the Sons of *Abraham*, not the Sons of Nature; but the sons of Adoption, and mystical similitude, which did unite all things: According to that same Communion and mystical society, the sin of *Adam* was imputed to other men. For although *Adam* was made by Gods hands, by a peculiar and choice way of framing, beyond other men: yet God had fram'd him, as in other places. I

took notice of the ſame clay, of the ſame common earth, and of the ſame matter, ſubject to corruption, in which all other men were created. And in all things was *Adam* made like other men, with ſin alſo. Yea even as ſin was a natural imperfection, to all inherent, and proper to *Adam* himſelf, and ſo to all men; And likewiſe as all men by reaſon of that ſociety of ſinning, were apt or ſuceptive of that guilt which came by the tranſgreſſion of *Adam*.

It is commonly believ'd that the death of Chriſt was imputed to men, becauſe the ſin of *Adam* was imputed to them. They are deceived that think ſo; Yea upon the contrary, the ſin of *Adam* was purpoſely imputed to men, that the death of Chriſt might be imputed to them likewiſe; For Chriſt ought not to be referr'd to *Adam*, but *Adam* ought to be referr'd to Chriſt: For all things tend towards their end for which they are made: Chriſt was the end of all myſteries; therefore were all myſteries meerly for Chriſt, and not Chriſt for the myſteries. *Adam* was a type of Chriſt, But Chriſt was a prototype of *Adam*. A type is referr'd to a prototype, and not a prototype to its type.

Nor for any other cau'e was the ſin of *Adam* imputed to men, than that the death of Chriſt, which appeals for all mens ſins, and regenerates them, might be alſo imputed to them. Therefore in Gods decree the imputation was firſt deſign'd in the death of Chriſt. Secondly in the ſin of *Adam*, as you ſhall read it in the *Revelations*, *That Chriſt was a Lamb ſlain from the ordaining of*

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the world. Yea, and that the myſtery of ſhedding his blood was known and decreed before the ordaining of the world. 1 *Pet.* chap. 1. Which you ſhall never find of *Adam*, becauſe *Adam* ought to be referr'd to Chriſt, as the principle decree of God, and his own firſt type.

But theſe things which were firſt in the decree and council of God, were not alſo in order of the performance made firſt. Hence alſo it happens, that the ſin of *Adam* went before the death of Chriſt; And hence it comes to paſſe that the imputation of the ſin of *Adam*, is thought the cauſe of the imputation of the death of Chriſt, though indeed by reaſon of the imputation of the death of Chriſt, the ſin of *Adam* was imputed; Yea, becauſe really and properly God, by the ſin of *Adam*, made way to the Covenant of grace, which is by Jeſus Chriſt: Therefore the firſt born reaſon of thoſe imputations was in the death of Chriſt; the condition of which, the ſecondary imputation of *Adam*, ſin muſt needs enſue, and as Chriſt was not imputed by Nature, but by the meer myſtery of God, ſo was *Adam* imputed to men, not by nature but by the meer diſpenſation of the divine myſtery.

CHAP. III.

Of the two chief in the two mystical imputations Adam *and Christ.* Abraham *in the middle betwixt them. We passe from the sin of* Adam *to the Iustice of Christ, by the faith of* Abraham. *Punishments inflicted by mystical imputations are mystically and spiritually to be understood. No man, no not* Adam *himself dy'd for* Adams *sin; Only Christ dyed for that sin. All men are understood dead in Christ, spiritually and mystically.*

CHrist and *Adam* were types one of another, or rather antitypes, and by dissimilitude like one another, like because *Adam* & Christ are both imputed after the same manner by dissimilitude, because Christ was imputed for justice, *Adam* was imputed for sin; but justice and sin are quite different.

Adam and Christ were in these mystical imputations chief, the middle betwixt them was *Abraham*: The guilt of *Adam* was imputed to all men, that the expiation of that guilt might likewise be imputed to them; I say, that it might be imputed to them by faith in God, which is in Christ; such as *Abraham* first had, and it was imputed to him for Justice; But it is not writ for *Abrahams* own sake, that his faith was imputed to him for justice, but likewise for us, saith the Apostle, that is for all men, to whom it shall be imputed, *believing in him that raised Jesus Christ from the dead, who was betrayed for the sins of men, and*

and rose again for the justification of them. In the *Rom.* chap. 4. *Abraham* was the original and fountain of that justification in that sense, as he is call'd the Father of all believers in the same place of the *Romans.*

All that mystery then of regeneration of men, which is mens redemption, sanctification, and salvation, consists in these thtee mystical imputations. The imputation of the sin of *Adam*, The imputation of the expiation of it by the death of Christ, And the imputation of the faith of *Abraham*, which was the mean or mid path by which we should passe from the sin of *Adam*, to that justification and sanctification which by the death of Christ, and his resurrection, is engendred in men. There was then a continued imputation from the sin of *Adam* to the death of Christ, by the faith of *Abraham.* And the whole mystery of mans redemption was accomplished in the persons of three Jews, *Adam*, *Abraham*, and Christ, according as salvation comes to all the Nations by the Jews, according to the promise confirm'd to *Abraham*, *That in him all nations should be blessed, and in his seed.*

Adam was the Father of *Abraham* according to the flesh, and according to the imputation of sin: he was likewise the Father of Christ, according to the flesh, without the defiling of the flesh. *Abraham* was the Father of Christ, according to the blood, without the blemish of the blood, he was likewise the Father of *Adam*, according to the imputation of faith. Christ was the Father of *Adam* and *Abraham*, according to

the redemption and expiation of that sin which flow'd from *Adam*, and was imputed to *Abraham*. In that these three heads of those mystical imputations agree. That those three Jews were the Fathers of all Nations, not according to the flesh, but each of them according to his own mystical imputation. But the Gentiles are indeed the Sons both of *Adam* and *Abraham*, not naturally, but according to their engrafting and mystical adoption, according to which, *Adam* and *Abraham* being Jews were impured to the Gentiles; that Christ being a Jew might be impured to them also.

Mystical imputations share in all kind of natural and politique imputation. A natural conjunction of bodies is common both to the mystical and Physical imputation, which by traduction in propagation is ingendred in mystical imputations, and a mystical imputation is imagin'd in the similitude of creation, and formation. According to that mystical communion and conjunction, *Adam* and *Abraham* are call'd our Fathers, and we are said to be begotten in Christ; For these three men were common Representatives of all men, supposing the whole *species*. But as *Adam*, *Abraham*, and Christ were all men: even so were all men one in *Adam*, *Abraham*, and Christ, by unity of similitude, and participation of the nature; as amongst Philosophers, all men participating of the same *species* are reputed one man: also, amongst Divines the whole *species* of men is believed to be deposited in those three, *Adam*, *Abraham*, and Christ. In *Adam*, accor-

according to sin; in *Abraham*, according to faith; in Christ, according to redemption.

Mystical imputations agree with imputations politique, in that *Adam*, *Abraham*, and Christ, were the chief presidents, cautioners, and sureties for all mankind. That whatsoever *Adam* should do as to the Law; Christ, in the business of Redemption; *Abraham* in matter of Faith, should stand firm. Certainly *Adam*, of whom we chiefly here speak, was according to divine Law in an universal esteem, as a Prince in behalf of his people, Embassadors for a Kingdom or Commonwealth, or a President for the Universities. And *Adam* was so ordain'd, being the Prince of all mankind; that so soon as he should transgresse the Law of God, he should not onely be guilty himself, but make all men guilty likewise: for, as the Divines say, the act of *Adam* was not personal, but representative; that is, it was not the act of one person, but of a person represented others, as sustaining the person of all mankind.

God had oblig'd all men in that Covenant which he made with *Adam*, as with a security, a Procurer or Protector of them, that what he should sin in, they should also all be guilty. *Adam* had a charge from God, not from men; according to which he might transact mens businesse without their knowledge. *Adam* broke the Covenant of God, and according to that punishment of imputation, which God upon that breach destin'd for all men, all men are likewise thought to have broke it. *Adam* was a common Representative

sentative of all men. Men sinn'd in general by a unition to that representative, as the School-men say: and as Christ, our Justice, was the form of the mystical imputation, according to the same manner of imputation was *Adam* our sin.

It is known, that punishments by Natural and Political imputations, have not only seized upon mens persons, but have by the sins of men had likewise an influence both upon things living and dead. Not that the sins of men were imputed to men; but that by the damage of such things which were profitable to men, those errours which they had committed might be more imputed to them: so we read, that for the sin of men all things that were upon the face of the earth were destroyed, from men to beasts, as well creeping things, as the fowls of heaven. Moreover, for the wickednesse of the *Sodomites*, both their Towns and themselves were destroy'd. What shall I mention, that for the wickedness of the Jews their earth was made iron, that the heaven became brasse, and fires were kindled to burn every tree, both dry and green, That became common by the mystical imputation of the sin of *Adam*; For the earth was curs'd for the rebellion of *Adam*. The Serpent was accurs'd among all creatures and beasts of the field. He was commanded to goe upon his belly, and commanded to eat dust all the days of his life: and those things which were joyn'd in no societie with *Adam*, endur'd the condemnation of that fault.

This was the difference betwixt inflicting of

punishments in Physical, and punishments ordain'd upon the Mystical imputation of the sin of *Adam*. That those punishments were Physical and real, according to their Physical and real imputations; the other Mystical, and spiritually understood, according to the spiritual and mystical imputation of the sin of *Adam*. Certainly, the sin of *Adam* added nothing to the sinfull nature of man, but a meer guilt, which ought mystically to be understood. Nor did the punishment ordain'd against him from the imputation of sin, add any thing to the corruption and natural condition of men, but a mysticall condemnation, which could only be imagin'd in the understanding. The punishment decreed against the Serpent, added nothing to the reptile nature of the Serpent, besides a condemnation meerly spiritual and mystical; For according to the reptile condition of his nature and his creation, the Serpent was to creep upon his belly, and to eat dust all the dayes of his life; which I shew'd before, and thought fit here to rehearse. The punishment decreed against the earth, to bring forth Thorns and Thistles, added nothing to the condition of the earth, but the meer imagination of condemnation; For the earth is properly called, the mother of thorns and thistles. The punishment pronounced against men, that in the sweat of their brows they should eat their bread, added nothing to the natural destinie of men, but a bare mysterie of condemnation: For a man is born to labour, and a fowl to fly. And it is as natural for a man to labour, as to a fowl to flie. And the

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same is to be thought of the pains of women in child-birth. Nor did the condemnation of death pronounced against *Adam*, adde any thing to the natural death, by which *Adam*, and all men, according to the Law of their creation ought to die, besides the mystical condemnation, consisting in mysterie and spirit.

Adam is understood to be dead according to that condemnation, and all men are understood to be dead in *Adam*, by that mysterie, and mystical way of imputation, by which the death of Christ ought to be apply'd to *Adam*, and to all men. Nor did *Adam* really die, nor man ever dy'd really by the decree of that condemnation: one Christ alone, who was the expiation for all sin, both ought to doe, and did that, and dy'd for *Adam* and all men, and repeal by his death that condemnation which was gone out against *Adam*, and all mankind. Yea, Christ himself, who was slain, before the world was ordaind, and to whom was allotted the task of expiating *Adams* sin, succeeded in *Adams* place at the very minute when *Adam* sinn'd, and in the place of all men, who were esteem'd to sin in *Adam*. And God sustain'd the punishment for *Adam*, and for all men, who ought to have dyed for *Adam*, and who from that very minute wherein *Adam* dy'd, were understood dead, not really and actually, for they could not, because they had no being as yet, but by the force of mysterie, and that mystical imputation which was in force after the death of Christ, and before the death of Christ, upon men not as yet born.

CHAP.

CHAP. IV.

The imputation of another mans sin is not conceivable, but by some supposition in Law. Adams *sin was imputed to all men in a spiritual manner, not by natural propagation. Divines confuse nature and guilt, which ought to be understood apart in original sin. Nature is before guilt. Guilt did not corrupt nature; yea on the contrary corrupt nature caus'd guilt. Which is prov'd by the example of* Adam *when he sinn'd.*

IT is a most certain truth, of which no Orthodox Divine makes any question, That God in a secret way, and by a marvellous mysterie, imputed to all men, the sin of one man. And that all mankind had a being in one man, not truly and properly, but mystically, which is so to be understood, by a certain presupposition in the Law of God, according to the words of no ordinary Divine, *The whole nature of man*, sayes he, *was in one man* Adam, *as in the head.* And all we, not truly and properly, for that time truly and properly we were not in being, but potentially and virtually, or by a certain supposition in Gods Law, in the act of *Adam* broke the Law of God, and transgressed his Covenant, as sayes the Scripture.

And truly, if we take diligent heed, there is no imputation from anothers fault, whether Physical, Political, or Mystical, or any other kinde, which is any other than imaginary, or can any other

other way be conceived than by imagination, which is chiefly to be thought of mystical imputations, which are lesse corporeal, and more spiritual, and therefore more apt for fiction.

That is, according to imputation, mystical, which the Apostle says *Rom.* 2. That uncircumcision is reputed to them that keep the Law for circumcision: But how could the uncircumcised be thought circumcised, but by that supposition, which being corporeal is conceived in spirit and thought? The sin of *Adam* was made the sin of all men by imputation, and that same supposition of mystery, by which all men that are, that were, that shall be, are imagined to have plucked that forbidden fruit with their own hands, at the same time when *Adam* did snatch it, and to have eaten it at the same time when *Adam* swallowed it, and by which supposition the numerical sin of *Adam*, is thought to be numerically the sin of all men, he, in whom all men are thought to have been in him; all men are said to have sinn'd, and so have deserved death: Nor were all men really and actually in *Adam*, nor are they to be thought to have sinn'd really and actually, nor did they really and naturally deserve death by that sin, but by force of mystery, which I have often repeated interpretatively, and imputatively, as the Divine says, which was meerly by supposition.

And since these things are undoubted and believed firmly: I see nothing that may be any ways prejudicial to Christian Doctrine, if I say, that we did not need *Adam* for our naturall Father and

and begetter of all Mankind, to have his sin imputed to all men. For to what purpose should there here be a confusion of mystical and natural, & of imputation meerly spiritual, with propagation meerly natural; For the guilt of imputation which is by *Adam*, and natural wickednesse, which is by traduction, and propagated by generation, are different.

The Divines doe confesse those two together, who say, that original both as it is imputed, and as it is naturally deriv'd, came from one fountain, *Adam*: They acknowledge a distinct and real difference betwixt mystical and physical, that which is imputed, & that which is naturally inherent. They say likewise that it is not by nature that all men are condemn'd for one mans fault. They acknowledge something else, another communication; which is by imputation, mystery, and by the councell of God; besides the natural way of Propagation, by which sin is inherent in men. They know also that none will ascribe that to the unserchable judgments of God, that a sickly man begets a sickly man, that a diseased person begets a diseased person: But that comes not by miracle, but by nature, and an ordinary way: They also call that sin of *Adam* which was first imputed to all men, that defection, transgression, a thing transient and actual. They call that sin, which is naturally inherent in all persons, a corruption, an infection, depravation, a sin sprung up, permanent, internal, natural, habitual. And although these two sins are so much different one from the other, as mystery

is different from nature, imputation from natural inherence, external and adventitious from internal and proper, material and corporeal from formal and spiritual, which is utterly another thing. Notwithstanding the Divines make up one original sin of these two sins, which, they say, consists of two parts, imputation, and real communication of corruption; out of two wholes they make up the two parts of one. Furthermore, they say, that the imputation of the first sin of *Adam*, and his inbred corruption, are so indivisibly link'd, that they make not up more guilts, but one entire guilt, which by traduction of propagation, as they say, pass'd upon all men: But we shall readily prove out of the Apostle *Rom.* 5. That sin naturally inherent, is originally different from that which is imputed, & and that these two sins were not always invisibly joyn'd, nor were not always the same original sin, says the Apostle, *Until the Law sin was in the world.* If sin was in the world until the Law, it was before the Law also, and had its original before the Law. Certainly that sin which was before the Law, was not sin imputed; because sin imputed was not before the Law, but by the Law after the Law; for the imputation of sin could only come by the Law. And these two sins come only under consideration, Imputative, and Naturally inherent. Therefore if sin imputed was not before the Law, certainly that natural inherent sin must be before the Law, which was not imputed when there was no Law. And again, if sin which was imputed, had its original from

from the Law, that which was naturally inherent, no doubt, was the Ancestors, being before the Law. The Law was by *Adam*, and was given when *Adam* was made: Therefore sin naturally inherent was ancienter than *Adam*, and ancienter than sin imputed, which had its original from *Adam*.

And that I may make it appear by plain truth, and demonstrate it by an irrefragable argument, that sin naturally inherent was by inbred corruption, and the viciousnesse of mans nature; that it was ancienter than the sin of *Adam*, which in *Adam* was imputed to all men, we must more narrowly pry into the History of *Gen.* and the sin of *Adam*. *The Woman saw*, saith *Gen. That the tree was good to eat, fair to the eye, and delightfull to behold; and she took the fruit, and did eat, and she gave it to her Husband, and he did eat.* Where you see clearly, that the senses of *Adam* and *Eve* were corrupted before both did eat and sin. Both were deceived with the fairnesse of the fruit, sweetnesse of the smell, and softnesse of the touch, the enticement of his Wifes tongue, and delicioúsnesse of the taste, before he did eat the fruit and sin. The corrupt senses of *Adam*, corrupted him, by that small fault of this corruption which was inherent to *Adam*. So soon as he saw it, he was undone. *Adam* sinn'd by his sight, before he sinn'd by his taste: He saw the fruit, and as his liver was apt to concupiscence, he covered it. The concupiscence was a sin; And according to the saying of our Saviour, *Adam* who coveted the fruit, sinn'd before he did sin. He sinn'd by concupiscence,

which is call'd corruption. *Pet.* chap. 1. where he exhorts us to eſchew *The corruption of concupiſcence.* And St. *James* in the firſt chapter of his Epiſtle. *Every one*, ſays he, *is tempted, being drawn away and enticed by his concupiſcence; and concupiſcence having conceived brings forth ſin; and ſin coming to perfection, brings forth death.* Where obſerve the progreſſe of natural ſin from the firſt corruption of concupiſcence to actual ſin, and full corruption, which engenders death. The concupiſcence then of *Adam* did corrupt him, before he was corrupted by that ſin which was imputed to him from the tranſgreſſion of the Law, not from the corruption of nature.

They that interpret the ſin of *Adam* Allegorically, ſay, that the Serpent was his ſenſe, the Woman the reaſon, the Man the intellect; the fervent perſwaſion of his ſenſe blinded his reaſon, and reaſon depraved blinded his intellect. The corrupt ſenſe of *Adam* ſinn'd, his crooked reaſon was faulty, before that his vitiated intellect had ſinn'd. Hence you may ſee how prepoſterouſly they overturn the order of things, that ſay *Adams* reaſon was therefore depraved, his ſenſes corrupted, becauſe he had eaten the forbidden fruit; Nay rather, upon the contrary, *Adam* ſinn'd eating the forbidden fruit, becauſe his ſenſes were firſt corrupted, his reaſon firſt depraved. And *Adam* ſinn'd twice, firſt in his ſences and reaſon, before he ſinn'd in his intellect and will, in that ſin which was imputed to him, and in him to all men. Here obſerve the force of that innate and inherent corruption, before the fruit touch'd his

his lips. His concupiscence was neither afraid of the edict of God, nor dreaded death, which was threatned to him; yea such was the fury of his Nature, that he would have endured death in the bitterest manner, rather than he would not satisfie his appetite.

I acknowledge that the imputation of his sin and inbred corruption were joyn'd in him after he had sinn'd. But these were not always joyn'd in *Adam*: That league was not entred before the Law of God, and before the expiation of it: The inbred and innate corruption of *Adam*, was only inherent to him before his fall. That natural corruption was the sin, of which the Apostle, *Which was before the Law, which was not imputed, because sin is not imputed where there is no Law.* And there was first an inbred corruption in *Adam* before that imputation, which was caus'd by the transgression of that Law. Therefore the imputation of sin was the Mother of his inbred corruption, which begat the imputation of sin. Sin naturally inherent ought to be first before sin which was imputed, as nature was before imputation or mystery.

As also sin naturally inherent was not imputed according to Law, there being no Law; nor was there any legal guilt by that sin; for guilt and imputation are the same things: Nor could it be said, that under the Law legal imputation and imbred corruption were indivisibly joyn'd, and made up but one guilt of two. Under the Law legal imputation of *Adams* sin, and inbred corruption joyn'd: But therefore were not

so indivisibly & closely joyn'd, that they made the least confusion of guilts; for there was never any guilt of anothers sin by imbred corruption. The legal imputation of *Adams* guilt, flow'd from the transgression of the Law by *Adam*, which passed upon all men; from imbred corruption flow'd sin naturally inherent, not anothers sin, but every mans own sin, proper and particular to himself; which is not imputed by the Law, and by the adventitious sin of *Adam*; but the very nature of the sin inherent from ones imbred corruption is naturally ascribed to all men, that they may undergo death, which is according to nature, nor attain to immortality, which is above nature.

CHAP. V.

Those who think that the imputation of Adams *sin was ingendred by traduction from* Adam, *do gather it from thence, in that they believe, that* Adam *was the Father of all men. The Apostle hath distinguish'd, and not joyn'd sin naturally inherent, and that which is imputed. He hath distinguished and not joyn'd natural death with that which is inflicted by the Law. Death which was by the sin of* Adam *began with* Adam, *and ended with* Moses *and Christ, Natural sin and natural death were before* Adam; *and shall be after* Moses *and Christ to the end of all time.*

ONe opinion, as it is usual, is begotten by another. They who think that men took their Ori-

Original first from *Adam*, because it is no opinion but a reality, that the first imputation of all sin, sprung from *Adam*, believe likewise that innate corruption and the imputation of sin were so indivisibly joyn'd in one man, that that imputation could no other ways passe upon all men, but by way of propagation, the original of which they bring from *Adam*, who first sinn'd, and the act of which sin, say they, was in all men by imputation, and the quality of the sin really inherent, since that act, which was not to interpret the matter, but entangle it, not to unrevel it, but tie faster. Furthermore, this opinion, as I said, thence took its beginning, because *Adam* is thought the Original of all men. And that opinion again hence is imagin'd, because they think that *Moses* spoke of *Adam*, as the first Father of all men, because there is no other man named in *Moses* Books before *Adam*: as if there never had been nothing in nature, nor in the world, which *Moses* had not mention'd. But *Moses* tels us no where that which St. *Paul* first declar'd, *That sin enter'd into the world by the sin of* Adam, *and that death by that sin pass'd upon all men*: although *Moses* said no such thing, yet he no where denyed it. And no where hath he said that which St. *Paul* expresly declares, *That sin was in the world until the Law*, or before the Law, which is the same thing; I say, that first, and first-born Law, as the best Divines call it, and which is here to be understood, as being the first of all Laws which God gave to *Adam*, and from which proceeded the imputation of sin: Nor did *Moses* deny that

which *Paul* affirmed, Therefore it is better to assert it, since the Apostle affirms, *Moses* does not deny it, that there were men before *Adam*.

As it was never the intention of the Apostle to derive the original of all men from *Adam*, so also the Apostle never intended so to joyn sin naturally inherent, with sin imputed: and certainly it is as clear as Noon-day, That the Apostle never made any mixtures of these sins, *Rom.* 5 where he manifestly writes concerning the sin which in *Adam* was imputed, *By one man*, sayes he, *sin entred into the world*. That by one man St. *Paul* afterwards explains, not by traduction from one man, and natural propagation, but by his disobedience, which is moral and spiritual; *By the disobedience*, says he, *of one man, many became sinners*. He did not then joyn that which is moral and spiritual, with that which is material, and naturally propagated.

But that man by whom sin entred into the world, is without doubt *Adam*, whose sin was the sin of the whole world. The sin, I say, which by the transgression of the Law was imputed to the whole world. The Apostle adds in pursute of his argument, *Till the Law sin was in the world*; that is, till that man *Adam* sin was in the world. At the same time as sin enter'd into the world through the Law by *Adams* sin, there was another sin in the world, as the Apostle witnesses; Or before the Law and *Adam*, which is the same thing. Not the sin which was imputed by transgression of the Law, but sin which was naturally in-

inherent, and was not imputed whilst there was no Law. Nor did the Apostle joyn sin which was before the Law with that which was after the Law, and had its original from the Law, which in this Chapter he only handles.

By one man sin entred into the world, and by sin death, the Apostle adds in that place. Where observe, the death which the Apostle here means is not intended the natural death, which was deeply rooted in the bowels of men by innate corruption, and by the depraving of his creation, but the spiritual and mystical death is here to be understood, which follow'd the spiritual and mystical imputation of *Adams* sin.

Which that you may the more clearly know, remember what I said before; That no man ever dyed for the sin of *Adam*, but one Christ alone, in whom, according to mystical imputation, all men are thought dead, as all men are thought to have sinn'd in *Adam*. They are, I say, thought dead in Christ, by similitude, parable, and fiction, mystically, as *Isaac* was supposed kill'd by his father, as before out of the eleventh Chapter to the *Hebrews*. That death then, of which here the Apostle speaks, was mystical, fictitious, and Parabolical, which ensued upon *Adams* mystical, fictitious, & Parabolical sin. Which death no man ever actually suffer'd in Christ, as no man actually or really ever sinn'd in *Adam*. The Apostle spoke in this place, not of that sin which was naturally inherent to all men, but only of that which by mystical imputation past upon all men from the sin of *Adam*. The Apostle spoke likewise here

not of that death which is naturally riveted to mans corruption, but of that only which follow'd the nature of *Adams* sin, and which by mystical imputation, passed from the death of Christ upon all men. And Christs death was call'd a transient death, as the sin of *Adam* was call'd a transient sin. *Death*, says the Apostle, *passed upon all men*; that he might intimate that he had nothing here to do with that death, which by their natural corruption is naturally inherent to them, and happens to them naturally; but onely of that which in the expiation of *Adams* sin by the death of Christ passes upon all men.

But that you may yet have a clearer light shine into your eyes, take good notice to what in the same place presently follows, *Death reign'd from Adam till Moses*. Death reign'd from *Adam*, and that Law which *Adam* brake, until *Moses*, and that Law which was in force from *Moses* till Christ. Christ dying, extinguish'd all Law, both that of *Adam* and *Moses* his Law; *Blotting out* says the Apostle, Col. 2. *the seal of the decree which was against us, for it was contrary to us, and taking it away, nayl'd it to his crosse*. That bond or decree which was against us, was the condemnation of death decreed by the Law and obligation against all men in the sin of *Adam*, *For judgement from one, became condemnation*, as it is written *Rom.* 5. For that condemnation hung over all mens heads, and reign'd over them from *Adam* til *Moses*, and that time layd a tie of Law upon all men. Nor did death properly, as I said before, reign upon all men, because no man properly dyed for the

the ſin of *Adam*, but properly the condemnation of death which reigned over them, was that, which by the death of Chriſt was blotted out, taken away, and nailed to the Croſſe.

God appointed then *Adam* and *Moſes* the known limits and times for *Adams* ſin, or to that death or condemnation of death, which was decreed by that ſin; But the ſame God appointed no limits, no times, either to ſin naturally inherent, or to death, which by natural default is inherent to all perſons. Sin naturally inherent was before the Law, and *Adam*, ſince the creation and beginning of things, which is without beginning. Natural ſin reign'd after *Moſes*, and after legal death of *Adam* and *Moſes*; yea the ſame death reign'd, and ſhall reign to the end of ages, which cannot be numbred.

The ſame natural death St. *Paul* meant, firſt to the *Corinth.* chap. 15. *The laſt enemy that ſhall be deſtroyed*, ſays he, *is death.* Which death cannot be underſtood of death deſerv'd by the ſin of *Adam*: For when *Moſes* was dead, that was deſtroyed. *Death reign'd upon* Adam *till* Moſes, they muſt then be underſtood of a natural death, the deſtruction of which God has deferr'd till the end of things. The laſt enemy which ſhall be deſtroyed, is death; For natural and inherent death is not yet deſtroyed, which follows the nature of its natural and inherent ſin. Theſe two ſhall we force indiviſibly, till the end of time, natural ſin, and natural death, nor ſhall they be deſtroyed, but when the world is deſtroyed.

There-

Therefore the Apostle did not joyn these two, which he handled apart, and which the order of things set at a distance; that is, sin Imputed and sin Naturally inherent, death reigning by the imputation of sin; and death naturally following sin naturally inherent. The one treatise was spiritual and mystical; the other material and natural. The Apostle divides that spiritual and mystical subject from the material and natural, to shew that there was no need of the traduction of *Adam*, material and natural, towards the imputation, which was mystical and spiritual; which he more openly declares, *Rom.* 5. where he compares the obedience of Christ with the disobedience of *Adam*, and the imputation which did abound, from the sin of one *Adam*, to the condemnation of death, with the imputation of grace, which is given from above, or which is given to the satisfaction of life, in the offering up of one Jesus Christ, which are nothing material or natural, but relish altogether of spirit and mystery. And that the comparison of *Adam* and Christ may be absolute, *Adam* ought to be imputed to men after the same manner, spiritually and mystically, as Christ is imputed.

The best Divines confesse, that *Paul* spoke properly in the 5 chapter to the *Romans*, of the guilt and imputation of *Adams* sin; and considered sin, not as the fountain of humane corruption, but as it involves *Adam*, and in him all men in the same guilt. For the Apostle did not write, that men were corrupted in *Adam*, but sinn'd in him: That they sinn'd in *Adam*, by imputation,

not

not since *Adam* by imputation: That they sinn'd virtually in *Adam*; not by vertue of seed, but by vertue of imputation. And *Adam* is ordained in that place the head of all men, not naturally, but mystically. And one excellent Divine speaks very fitly to this place. *By natural reason*, says he, *It cannot be, that all men who were not yet born sinn'd in* Adam; *Unless* Adam *in his moral existence be supposed the Prince of all men.* For which cause, the Apostle says in the same chapter, not of those sins by which *Adam* was corrupted naturally, and by which all men are naturally corrupted; but of one offence, one sin, one disobedience, which deserv'd a guilt to *Adam*, and in him to all men, and which not actually, but by imputation pass'd upon all men: *By which means*, says Cardinal *Bellarmin*, *That disobedience might be communicated to all men*: And the famous *Gamach* of *Sorbon*. *We grant* says he, *That the actual sin of* Adam, *as actual, was not in men, but by imputation.*

The Law, or the transgression of the Law, caus'd the imputation of that sin: Nature begat the real inherence of habitual sin, which is wickedness of Nature. Nature and Law are quite different in the scheme of things. God the Creator of all things produced nature: The same God, the restorer, or second creator, made the Law; And as nature could not contract a guilt from another's fault, as the violation of the Law might doe: so neither guilt, by the violation of the Law, and by another's fault, could corrupt Nature. A moral cause, such as was the disobedience of *Adam*,

Adam, could not produce a natural corruption. Therefore much lesse could the imputation of that disobedience produce that corruption. That imputation, which is an effect meerly spiritual of that moral cause, and a cause mystical arising from a moral. Therefore the Apostle coupled not these things thus dis-joyned, and which can no way agree one with another, Nature and Law, Sin by Nature, and Guilt by Law, in this Treatise which he here intended concerning that sin, which in the transgression of *Adam* was imputed to all men. Nay no where in St. *Paul*, or in any other sacred author can be read or gather'd, that the natural traduction of *Adam* did any way conduce, not to say was necessary to the imputation of *Adams* sin.

CHAP. VI.

How the sin of Adam *was cause of mens salvation, not condemnation. Since the death of Christ no mans sin is imputed to another, but every own bears his own sin.*

THat question which is commonly disputed concerning original sin, is intricate, dark, and difficult, upon presupposition, that all men were born of *Adam*. Upon my supposition, if God give me leave, I will make it so plain and open, that we shall never have any difficulty.

There are some that throw hatred upon God, according to the first supposition, in saying that his

his Law was too rigid and cruel, in that he imputed that which was done by *Adam*, without the knowledge of men, before they had a being, to all mankind; and in that the punishments for that sin were so heavy, that the whole nature of man was over-run with punishments and plagues. For by no humane Laws was there ever any successors appointed of others crimes. *Let Children*, says *Plato*, *not suffer for the wickedness of their Parents*. It seem'd a cruel and pernicious president to the Senate of *Rome* to destroy *Cassius*'s children, when *Cassius* the Offender himself was destroyed; & people who did endeavour to settle such ways of punishment, seemed to do things worthy the hatred of men, and the anger of the Gods: But this seems to exceed all kind of cruelty, that after a miserable and tormenting life, men should be cast into a burning lake, and give their enlivened liver again to be gnawn by worms, and there in weeping and gnashing of teeth to die, and never die, for ever, and beyond eternity.

To which inconveniences, that from my supposition I may briefly and clearly answer and stop every mouth speaking irreverently of God: It is before sufficiently shown, that the imputation of *Adams* sin, added nothing to the nature of man, given to corruption, which is meerly mystical, and is only conceived in spirit; therefore, as to nature that imputation added, no new businesse. We must here consider what damage men receiv'd in this, according to mystery; We must first resolve, that the Apostle *Paul*, where he says in the

the 10 to the *Romans*. *That Chriſt is the end of the Law*. Meant, that Chriſt was the end of all myſteries; both which were commanded by the Law, and contained in the books of the Prophets: In which ſignification, the Law is very frequent, and is taken for the whole Bible. *Let it be ſo*, ſaith the Lord to St. *John*, refuſing to baptize him, *for thus it becoms us to fulfill all truth*. Truth in that place is the myſterie; For Chriſt fulfilled all myſteries, which he perfected, and accompliſhed the ends of them: Beſides myſtery is called *truth*, becauſe all myſteries ordain'd by God lead to truth. Nor is myſterie an empty name, and a bare title or fiction, without its reallity and ſpecies: Yea it accompliſhes the chiefeſt thing of all, in that it begets truth, ſalvation, and immortality to men, which ſhall be cleared in its own place.

Chriſt was the chief end of that myſterie, by which the ſin of *Adam* was imputed to men, that to them the juſtice of Chriſt, which is the death of Chriſt might be imputed. You muſt alſo take notice, that Chriſt is Jeſus, who is the Saviour, to whom the deſtroyer is oppoſ'd, and that is Antichriſt, the deſtroyer of men; Jeſus came to ſave men, not to deſtroy them. But as Chriſt was ordained the end to the ſalvation of man, their were mediums appointed to bring them to that end, for the accompliſhment of the forementioned ſalvation. The imputation then of the ſin of *Adam*, which brought us to that end, was the cauſe of our ſalvation, not our deſtruction; Therefore that diſpenſation of the divine

Law

Law, was first of meekneſſe and bounty, not of wrath and cruelty, by which men, not knowing, and being not yet born, had the guilt of *Adam* imputed to them; For the sin of *Adam* was imputed to them without their knowledge, that the justice of Christ might be likewise imputed to them without their knowledge, which is the salvation of the Lord: Sin begat Justification by the same miracle as darkneſſe is said to have produced light, and death raised up life.

They are much deceiv'd, who think that eternal death ensued that condemnation of death, which was decreed upon the sin of *Adam*, For I think it is sufficiently clear'd out of the Apostle *Paul* to the *Romans*, whom to this purpose I cited in the former chapter, that the condemnation was not eternal, but bounded with some limits, That it was born with *Adam*, and ended with *Moses*. *Death reign'd from* Adam *to* Moses, says the Apostle; For that death followed the fate of sin, and of the father of it, who begat it. The sin of *Adam* began to reign from the transgression of the Law, which I therefore call a legal sin: Legal sin liv'd as long as the Law liv'd, and when the Law was extinct, that was likewise extinguished. That legal death reign'd as long as the Law reign'd, and behoved to die also when the Law died. Eternity also is indefinite, Legal death had its certain limits, *Adam* and *Moses*, beyond which it could not remain. Therefore that death could not confer an eternity upon men, which it self had not,

What then shall we sin, because we are not un-

under the Law, and becauſe there is now no condemnation remaining by the Law, which may hinder our deſign of ſinning? Far be it, ſays the Apoſtle. And that this objection may be quite ſatisfied. I think I ſhall doe very well to diſcover the whole myſtery in order, and what I have ſpoken apart, to ſet down together, and repreſent it altogether to the view.

Reaſon, and holy Writ witneſſes, that all things are corruptible and mortal, which are compoſed of mortal and corruptible matter; And that men being made of matter mortal and corruptible, by virtue of their mortal and corruptible creation, could not aſcend up to an incorruptible and immortal God, to become themſelves immortal and incorruptible. God is incorruptible, but men from their fleſh, which is their matter, *reap corruption.* Galat. 6. God is immortal, *The fleſh ſavours of death*, Rom. 8. God is good it ſelf: *Goodneſſe dwels not in the fleſh of man; but evil is continually with it.* Rom. 7. Men that are in the fleſh cannot pleaſe God; For the fleſh is enmity to God, Is not ſubject to the Law of God, nor can be. And a thouſand ſuch things we read in the Scripture: By which it appears, the vitiouſneſſe of the fleſh, matter, and creation of man ought to be redreſt, and that men ought to be transformed to new creatures; that of evil they might become good; of corruptible, incorruptible; of mortal, immortal, and poſſeſſe the Kingdom of God; *Which fleſh and blood*, which is corruption, *cannot poſſeſſe.* Cor. 1. Chapter 15.

Men

Men that were to be transform'd and new created, behov'd to die, as we have ſhown you before. And God decreed that they ſhould all die in his Chriſt, who informing a humane body, and dying for them by proxie, might alter the forms of men, and change them into new creatures: Which could not be done, but by myſterie, by the vertue of which they might be thought dead in Chriſt, whoſe bloud had ſprinkled them; and as the Dyers of red colours, ſuch garments as they intend of a crimſon or ſcarlet dye, they firſt work them, rub them, and ſtain them with woad, that they may prepare a convenient reception for red colour, that faſtens to the woad, which is the ground of it: So it behov'd men by the imputation of *Adams* ſin, firſt of all, as it were with woad, or the firſt ground, be wrought & drench'd, that they might more fully ſuck up the bloud of Chriſt, and after the ſecond colouring, be of a more perfect dye. Therefore the imputation of *Adams* ſin was a preparative for the ſuſception of juſtice, which flow'd from the bloud of Chriſt, by which preparation all men thirſting, might more earneſtly ſeize upon his juſtification, and receive it inwardly.

And as ſcarlet dye added to the wool drenched in, takes away the ſtain of the woad, and extinguiſhes the woad it ſelf: ſo likewiſe the blood of Chriſt caſt upon the ground of *Adams* imputation, took away the imputation of ſin, and utterly extinguiſh'd the ſin it ſelf, ſo that by the death of Chriſt there is no imputation of that ſin. *Sin was before the Law, but it was not imputed*

under the Law, and becauſe there is now no condemnation remaining by the Law, which may hinder our deſign of ſinning? Far be it, ſays the Apoſtle. And that this objection may be quite ſatisfied. I think I ſhall doe very well to diſcover the whole myſtery in order, and what I have ſpoken apart, to ſet down together, and repreſent it altogether to the view.

Reaſon, and holy Writ witneſſes, that all things are corruptible and mortal, which are compoſed of mortal and corruptible matter; And that men being made of matter mortal and corruptible, by virtue of their mortal and corruptible creation, could not aſcend up to an incorruptible and immortal God, to become themſelves immortal and incorruptible. God is incorruptible, but men from their fleſh, which is their matter, *reap corruption.* Galat. 6. God is immortal, *The fleſh ſavours of death,* Rom. 8. God is good it ſelf: *Goodneſſe dwels not in the fleſh of man; but evil is continually with it.* Rom. 7. Men that are in the fleſh cannot pleaſe God; For the fleſh is enmity to God, Is not ſubject to the Law of God, nor can be. And a thouſand ſuch things we read in the Scripture: By which it appears, the vitiouſneſſe of the fleſh, matter, and creation of man ought to be redreſt, and that men ought to be transformed to new creatures; that of evil they might become good; of corruptible, incorruptible; of mortal, immortal, and poſſeſſe the Kingdom of God; *Which fleſh and blood,* which is corruption, *cannot poſſeſſe.* Cor. 1. Chapter 15.

Men

Men that were to be transform'd and new created, behov'd to die, as we have shown you before. And God decreed that they should all die in his Christ, who in forming a humane body, and dying for them by proxie, might alter the forms of men, and change them into new creatures: Which could not be done, but by mysterie, by the vertue of which they might be thought dead in Christ, whose bloud had sprinkled them; and as the Dyers of red colours, such garments as they intend of a crimson or scarlet dye, they first work them, rub them, and stain them with woad, that they may prepare a convenient reception for red colour, that fastens to the woad, which is the ground of it: So it behov'd men by the imputation of *Adams* sin, first of all, as it were with woad, or the first ground, be wrought & drench'd, that they might more fully suck up the bloud of Christ, and after the second colouring, be of a more perfect dye. Therefore the imputation of *Adams* sin was a preparative for the susception of justice, which flow'd from the bloud of Christ, by which preparation all men thirsting, might more earnestly seize upon his justification, and receive it inwardly.

And as scarlet dye added to the wool drenched in, takes away the stain of the woad, and extinguishes the woad it self: so likewise the blood of Christ cast upon the ground of *Adams* imputation, took away the imputation of sin, and utterly extinguish'd the sin it self, so that by the death of Christ there is no imputation of that sin. *Sin was before the Law, but it was not imputed*

when there was no Law, Ro. 5 *For the strength of sin is the Law*, Cor. 1. Chap. 15. The Law adds strength and force to sin, and so has doubled sin, and of sin simply so call'd, made a sin imputable by Law; Christ took away that imputation by Law, and the Law it self.

The *Revelation* tells us of a Beast with many heads, whose one head was wounded as it were to death, the rest of his heads remaining, but his wounds unto death was cured. Sin was the two-headed beast, whose one head was before the Law, the other after the Law. Christ dying, cut off that head of sin which was after the Law, and that wound unto death was not cured; for that head was quite cut off, and pluck'd from its neck. After the death of Christ there is another head, which was before the Law. That sin is extinguished in the death of Christ, which was imputed to *Adam*, and in him to all men, by violation of the Law, which sin I call legal. Since the death of Christ that sin remains, which was not imputed whilst the Law was not, which naturally before the Law was inherent to all, which I now call natural.

Christ then restor'd men to that condition wherein *Adam* had found them, into the condition of sin not imputed by the Law, and men became after the destruction of that Law, the very same thing before the Law was given to *Adam*; for another mans sin is not imputed to any, since the death of Christ, but every one bears his own sin. It is not now said, as under the Gospel, *The fathers have eaten a sowr grape, and the childrens teeth*

teeth are set on edge, Jer. 31. Every one dies not for the sin of *Adam*, but every one for his own sin. *Every one gives an account of himself to God*, Rom. 14. *Of himself*, not of *Adam*, of his sowr sin in his own behalf, not of the strong sin of *Adam*, which diligently observe, *Every one carries his own burthen*, Galat. 6. *And every one obtains what he does in his own body*. Cor. 2. chap. 5. *God*, under the Gospel, *judges the secrets of men*, Rom. 2. *The secrets of men*, that is, their proper faults, their below'd vices, every ones own sin, and no mans else imputed to them. Since the death of Christ, God imputes not sins done against the Law, but ascribes to all men their natural sins, which are not in the Law, but in the flesh, and which reap corruption according to the nature of corrupt flesh, which savour of death, in whom goodnesse dwells not, but on the contrary evil cleaves to them, and who not in regard of the Law, but in regard of their corrupt and mortal nature, can not possess the immortal and incorruptible kingdom of God. The old *Adam* is crucified with Christ, and our old legal man; but our old natural man lives in us, which is really ours, and is not dead in the death of Christ, but shall by the vertue of his resurrection, sometimes, be extinguished, when God shall cloath us with full sanctification, which shall be our full and perfect restoring and resurrection. At which time our last enemy, Death, shall be destroy'd. I say, natural death, the reward of natural sin, which so long as natural sin is in force, is alwayes in men, which also, when the natural sin is ex-

tinguished, must also be extinguished.

But in the mean time, let it be our business continually to be in exercise of godliness, and endeavouring of our sanctification, that the old sin which adheres to our flesh may be extinguish'd, and the justification of Christ may be reveal'd in us, from *faith to faith*, as it is written in the first of the *Romans*, that is, from sanctification to sanctification. For sanctification is our true and solid faith in the concrete, here meant by the Apostle, not that idle and empty faith which some do urge in the abstract. Let us not therefore sin, because we are no more confin'd by the Law of *Adam*, or by any punishment of death decreed since the Law of *Adam*, after Christs death, but because really, and according to the nature of the business, we barricado our way to eternal life, and to the sight and glory of God, if we indulge matter and our flesh, and extinguish not sin bred in us. No thought of cruelty then as to the Law of God, nothing dissonant or inconvenient shall arise in our thoughts by the imputation of that legal sin of *Adam*, which ensued upon that transgression, if all this business, according to my supposition, be taken as a mystical institution, that it might prepare a fit ground for the reception of the justice of Christ, which is the sanctification and salvation of men, and their chief happiness, for according to this mystery, any thing which might have seem'd in God cruel against mankind, seems rather to have been design'd for the salvation of man.

CHAP.

CHAP. VII.

Why Adam, *who sinn'd in the nature of a head, was not likewise punish'd in the nature of the head. The sin of* Adam *was disobedience. Natural and Legal sin was the two-fold barricado against men, to shut them out of Paradise. Christ dying broke the barr of the Law. Christ rising again, and sanctifying us, shall also break the natural sin.*

EXaminers use to be more severe in the punishing of the actor, than in the punishing of the complices and partakers, which all Lawes teach us, both natural, civil, and Law of Nations, Nor needs this any proof, for it is already so often prov'd, that it would be clouded to cite all proofs; Only that Law held not in *Adam*, who, although he sinn'd as the head, yet he was not punish'd as the head for his sin. For, if all sin and wickedness, all feavers and plagues, and eternal death it. self, as it is believ'd, enterd into the world; and pass'd upon all men, Why was not *Adam* readiest to sin amongst all men, being the head and cause of all sins, by reason of his transgression? Why was not he seized himself with troops and companies of all manner of plagues and fevers? And why was not that author of eternal death himself, given to eternal death? Yea, why did *Adam*, if we will except his single transgression, become famous for no other sin? Yea, why did he enjoy his health so well? Why enjoyd he a long life

nine hundred and thirty years, Why has none of the Divines ſent him to Hell, that amongſt the torments of the wicked and the damned, he might be puniſht with eternal death. But if on the contrary no man was ever partaker or conſcious with *Adam* of *Adams* ſin; yea if all men were purer from that ſin, then Children are free from ſin, as being not born when *Adam dam* ſinn'd, What was the reaſon that men ſhould become more wicked by that ſin than *Adam* himſelf? For it is certain that a great many men have been thought more famous for the ſin of *Adam*, then *Adam* himſelf, were ſore handled; their life ſhort, and ſickly, and at laſt thrown down to hell, there to die an eternal death.

This darkneſs, from my ſuppoſition I will make as clear as day, if we conſider the ſin of *Adam*, either againſt the Law, which was a legal ſin, or by default of his Nature ſubject to corruption; which is a natural ſin. If we conſider *Adam* ſining by a legal ſin or againſt the Law, which is the ſame thing; we ſhall conceive him, not only as to himſelf; but alſo in regard of all men, and to all mankind; whom he did repreſent; by force and virtue of which repreſentation, he deſerved the imputation of that ſin to himſelf and all Mankind. For as an Ambaſſadour who yeilds up a people to a conquering Prince in the name of his Country, does not only bind in his rendition himſelf, but all the people of the City, whom the Ambaſſadour repreſents: So *Adam*, in regard that he did repreſent all mankind, did not only bind himſelf, but all mankind to the decree which went out a-

a-

gainst his sin, and made them and himself partakers of the same sin: And as in the businesse of rendition which the Ambassadour does in the behalf of his Country, all are equally obliged to the Laws of it, as well the Ambassadour, as all men of the Country; Just so in the businesse of *Adams* sin; all mankind did equally fall into the imputation. And as this rendition according to the School men, is neither lesse nor more in one than another; nor of all those that are yeilded, none is more engaged to it than another: Just so the imputation of the sin of *Adam* admits not of a more, or a lesse; nor can the sin of *Adam* be thought to be imputed more or lesse to any man that ever was, or is, or shall be: And *Lucans* expression might be very fit in this case: *It stains and equals all*; Yea *Adam* and all men that ever were made, or shall be, have suffered alike for that sin, for all have equally endured the condemnation of death decreed against that sin; and all those men were thought to be dead alike, according to that legal, spiritual, and mystical death, which ensued upon that legal, spiritual, and mystical sin.

If we consider *Adam* sinning in the default of his Nature given to corruption, which is natural sin; then we shall conceive him in regard of himself, not in regard of all men: And in that regard the more that *Adam* sinn'd to himself in that natural sin he gain'd himself more natural evil and punishment, and so had fall'n into more grievous diseases. And indeed, because natural sin is receptive of more or lesse, according to mans nature,

more or lesse corrupt, as likewise all natural punishments admit of more or lesse, and all natural evils which ensue upon that natural sin: And as *Adam* beyond all other men was of a lesse corrupt nature by the prerogative of his creation, which he had from God himself; so sinn'd he lesse than other men in natural sin; And was lesse punished for his natural sin; and suffered fewer evils than other men suffered: yea fewer than they for the self same sin now suffer.

Let us examine this businesse on the right ballance of reason, that it may appear beyond all controversie, that the sins of all men, and all those evils and plagues which punish men, and their eternal death, which hinders them from eternal life, to have flow'd from the fault of their own nature, inherent to them, and not from the sin of *Adam.* Whence I pray that thirst of blood, by which one man is a wild beast to another, one man kills another; is it not from black choler, with which mans liver swells? whence all those incestuous marriages contrary to Law; whence unlawfull venerie, and those wild lusts by which men run upon beasts rashly, not from perverse and corrupt lust, which is the itch of perverse and corrupt nature, whence rapine and theft, *whence war and strife amongst you* says St. *James* in his 4 Chapter of his Epistle, *are they not from your lusts?* And hence we chiefly gather, that such vices are altogether tyed and addicted to the substance of men; since the same substance is to men and beast, and men and beast have the same vices. Hence it is they call murtherers cruel persons, Tigers, Bears,

Bears, Lions; Luſtfull perſons, Goats; Backbiters, Dogs, Thieves, Kites, and Eagles tallons; Belly-gods, hogs, &c. Becauſe we believe that the ſin of *Adam* was imputed to beaſts, and engendred ſuch vices alſo in them.

Whence is it likewiſe that men have their health ſo? that they are girt with the ſpleen as with a girdle? whence have they the Kings evil? whence bleer'd eyes? their guts ake? the roots of their hearts are periſhed? whence have they theſe continual, uncertain, or Periodical Fevers? whence ſo many ſorts of the Gout? and either the ſtone or gravel in the Kidneys, which occaſions a ſtrangurie, and other ſeveral ſorts of diſeaſes by which mens bodies are tormented? are they not from the ill diſpoſitions of mens bodies? which are higher or leſſe grievous in humane bodies, as the badneſſe of their affections is either lightned or remitted: But certainly varieties of ſins or health, which make men either ill or diſeaſed, do plainly ſhew that all this vitiouſneſs ſprings from our nature, and from the ſubſtance of men, which as it is diverſly affected to divers, by either leſſe or more it is corrupted and troubled: Neither could the legal ſin of *Adam* ever bring any ſuch thing to paſſe: For it is but one, and not vicious; and paſſed not upon men, either more intenſe, or more remiſs, but made all men alike guilty; and had made all men alike evil, and alike bad, and had put all men in the ſame kind and condition for ſin and death; if the ſins and diſeaſes of men had taken their originals from that one and one kind of ſin.

It is objected to this, that *Adam* when he transgressed the Law, did sin naturally, for he naturally desired the forbidden fruit, and naturally did eat of it; Therefore the sin of *Adam* was natural not legal only. And therefore not only by mystical and spiritual imputation, but by Nature also, and traduction from *Adam*, it passed upon all men. I answer, that *Adam* did not therefore sin, because he naturally desired the fruit, and naturally did eat it; but because he desired it against Gods command, and eat it contrary to his Law. The Apostle calls the sin of *Adam* disobedience moral, not natural; or as there was a formality, not a materiality in that sin: I say a formality, morality, and mystery, which alone was imputed to *Adam*, and to all men, and for which he gained death to himself, and to all men: The nature and materiality of that sin was properly no sin; For of it self, and naturally, it was no sin to covet and eat that fruit *which was fair to the eye, and good to eat*, as *Moses* witnesses of it: The force of that sin consisted only in the transgression and disobedience of *Adam*, which was the formality and morality of that sin.

Besides, that sin was two manner of ways imputed to *Adam*; Either in that by his corrupt mind and will he transgressed the Law of God, or in so much as corporally, or by eating he broke it; In so far as *Adam* by his corrupted mind and will broke the Law, which was the formality, and the spirituality of his sin, he deserv'd that condemnation ordained by the Law of God, & so dyed the death

death a moral and a spiritual death, which Christ really, and in his body suffered for *Adam*. In so far as *Adam* in his body transgressed, he was in his body thrust out of Paradise; *lest perhaps*, says *Genesis*, *he should put out his hand and take the tree of life, and live for ever.*

Both these happened to *Adam* by this transgression, death, and thrusting out of Paradise: but both significatively, parabolically, and by similitude. All men dyed by the sin of *Adam*, by the same spiritual and mystical death by which *Adam* dyed. All men were thrown out of Paradise not actually and corporally as *Adam* was, but significatively, and mystically. The nature of Man corrupt and subject to death, debarr'd men of the Paradise of God which is eternal life. The Law given to *Adam* did double barricado the way to this Paradise, *and added strength to that sin*, as says the second Epistle to the *Corinthians*, which that sin brought to passe, *making it exceeding sinfull*, as the Epistle to the *Rom.* speaks. And man had two stops to eternal life, the default of his nature, and the rigour of Gods Law; which was drawn, and offered the sharp edge to all that should offer to enter into Paradise. The nature of men given to corruption was the first and material stop, their own impediment which hindered mans entrance into immortality. The Law violated by *Adam* was the second and the spiritual hindrance, not an innate, but an impediment by another, which shut up Paradise, and which not naturally, nor by traduction from *Adam*; but which by imputation, spirit, and meer fiction of divine

divine mysteries was objected to all men, that upon the same account they might lose eternal life: Christ dying for us, took away the second spiritual hindrance, which by *Adams* sin was against us. The first natural and material stop yet remains, and shall be removed by Christ also, when he shall arise again, and sanctifie us. All that are dead, and are mortal, are thrown out of Paradise, and shut out of eternal life by the sin of *Adam*, mystically and parabolically, that by the resurrection of the same Christ, they might enter into the same Paradise, and enjoy eternal life, not mystically nor Parabolically; but truly and really; all, I mean, that should be chosen to it.

CHAP

CHAP. VIII.

All men have sinned according to the similitude of Adams sin. Infants have sinned according to the same similitude.

THe Apostle writes, that *Adam* was a type of Christ, Christ was then a prototype of *Adam*, but by way of similitude of *Adam* with Christ his prototype. And in regard as Christ who was to restore what *Adam* had lost, was not the last of all men, to comprehend men that were only past in his grace and justification, no more needed *Adam* to be the first of all men, to involve all men that were after him only in the imputation of his sin. And as the death of Christ the prototype, was imputed to all men, both who liv'd in Christs time, and who were from all time before him, and those that have been since Christ, and shall be born to the end of all time, by the same type and similitude of the Prototype, the sin of *Adam* was imputed to all men, those who liv'd in the dayes of *Adam*, and who were born before *Adam*, and shall be born to eternity, and the one sin of *Adam* caus'd all men, both since and before, to be condemned.

And that was it which the Apostle spoke very palpably in the same chapter, 15. Rom. where he says, *That death reign'd from Adam unto Moses, upon those also that had not sinned according to the similitude of the transgression of Adam. Upon those who had not sinn'd*; which words, are no doubt to be under-

understood of those men that were born before *Adam*. Men that were born before *Adam* did sin. The men that were born after him sinn'd. Men that were sinners according to the similitude of the transgression of *Adam*, born before *Adam*. Men that were born after *Adam*, sinn'd acording to his similitude.

Which to open up in order, we must observe that never no man sinned actually, as *Adam* sinned, but that it was actually imputed to all; for no man, as I said before, did actually eat the fruit of the tree of good and evil, which according to the common opinion, no mortal men ever saw, nor could see; for the tree was remov'd from the sight of all men, so soon as *Adam* was thrust out of Paradise. But if no man could actually sin, as *Adam* did, and yet all sinn'd as *Adam* did, it remains, that all sinn'd, according to the similitude of that sin, by the imputation of it. Certainly all Orthodox Divines agree upon what I said before, That to impute to any one anothers sin, is to esteem him as the committer of it. In which it is requisit, that one of the persons have not committed it: otherwise, not another mans sin, but his own shall be imputed to him. And it is certain, that the adventitious sin of *Adam*, was imputed to all men: We must therefore think, that all men were esteem'd in the same condition, as if they had perform'd that sin not actually; for then no mans sin should be imputed to any one, but his own. It remains then, that all men have committed the sin of *Adam*, according to similitude, if not actually. And indeed, because there is no-

thing

thing in the world, which is not either the thing actually, or the similitude of it, which is the image of reality: Nor could there be any lawfull imputation from the sin of another, but by that supposition, by which he who is put in place of the sinner, is thought to be transform'd into his image and similitude, and to have sinn'd that by similitude, which the other sinn'd actually: so that for the similitude such punishments may be laid upon the personater of the guilty person, as were ordained for himself.

This the Apostle maintains to have happen'd to all men, and to have sinn'd as *Adam* sinn'd, and to have suffer'd the same death which *Adam* suffer'd for his sin, *By one man*, sayes he, *sin entred into the world, and by sin, death*: I say, he would have all men turn'd into the image and similitude of the transgression of *Adam*, that they might all be thought to have sinn'd, according to the similitude of the transgression of *Adam*, and the like death reign'd over them, which reign'd over him, for the similitude of his transgression. And the Apostle, that none might be freed from the death of this punishment, adds, *That death reign'd from* Adam *upon those also who had not sinn'd, according to the similitude of the transgression of* Adam: For it was known before, that the sin of *Adam* had past upon all men which had been born since the framing of *Adam*, and should be born afterwards, and that death reign'd from him upon his posterity. But that he might comprehend all men in the sin of *Adam*, whose roots reached as far from *Adam* to the foregoing ages, as their branches reached

ched from *Adam* to the future ages, and the times after *Adam*: It was the meaning of the Apostle, that the sin of *Adam* was indifferently imputed to all men, before and since, and that death reign'd from him upon those that were past, and those that were to come. A wonderful, but no singular mystery. For the faith of *Abraham* was imputed by the same mystery to all the faithful, both born before *Abraham* from all eternity, and who were born after *Abraham*, and shall be born to all eternity; in which sense *Abraham* is called the father of the Faithfull, of those that are past, and are also to come. To these add what I have said of the imputation of the death of Christ, That the death of Christ was not only imputed to all men born after Christ, but past back upon all those likewise born before Christ.

And as it was fit it should be, so likewise the manner of the mystical imputation perswades us, that it was so, spiritually I mean, and by way of conception, according to which, mystical imputation takes hold of men: For as Lightning breaking out of a cloud enlightens with one flash things above it, and things below it: So the imputation that broke out of the sin of *Adam*, darted one and the same lightning upon all men, those that were born after *Adam*, and those that were born before him. And the same manner of mysterie, which may teach us, that the death of *Adam* past upon all men that were not born many ages after *Adam*, will teach us, that death could reign backward upon those that were born before him never so long. For the manner

of

of imputation is alike for the time past, and for the time to come. Nor is there any new miracle to be sought for, that sin should be imputed to men created before *Adam*, if it be believ'd to be imputed to men created after *Adam*.

Let us, as far as we conceive, view all men from the beginning to the end. And at last you will confess, that no other could sin, but according to the similitude of the transgression of *Adam*, but only those that were begotten and born before *Adam*. For it is certain, that all men after *Adam*, and their sons, and who shall also be by them begotten, did sinn according to the similitude of the transgression of *Adam*. What kind of men must those be, I beseech ye, who did not sin according to the similitude of the transgression of *Adam*? Certainly it must be those who were born before *Adam*; because the Apostle sayes manifestly, they sinn'd before the Law, *Rom.* 5. And to whom, before the Law and *Adam*, their sin was not imputed, because sin is not imputed when the Law is not. And therefore they neither sinn'd nor could sin according to the similitude of the transgression of *Adam*. To make the difference betwixt them and all the posterity of *Adam*, who sinn'd after the Law, because after *Adam*, to whom the sin of *Adam* was imputed, because sin began to be imputed from the Law, and from *Adam*; and who could sin only according to this real

ſimilitude of the tranſgreſſion of *Adam*, of which we here ſpeak, and which, no doubt, the Apoſtle meant.

Let famous men pardon me that have expounded St. *Paul* upon this place, if I tell them, that thoſe things which they ſpeake concerning children here, are inconſiſtent, whom they would have here to be the perſons meant, who ſinn'd not according to the ſimilitude of the tranſgreſſion of *Adam*, becauſe they ſinn'd not actually as *Adam* did; Yea, if they had ſinn'd actually, they had not ſinn'd according to ſimilitude, becauſe act is the reality of a thing, no ſimilitude: And in that very regard, becauſe infants ſinned not actually, they muſt needs ſin according to ſimilitude. But the mixture of thoſe natural ſins of *Adam*, deceiv'd thoſe moſt famous men, which were inherent to him; together with that legall ſin which paſſed upon all men. For they imagin'd that children ſinn'd not according to the ſimilitude of the tranſgreſſion of *Adam*, becauſe they ſinn'd not actually as *Adam* ſinn'd. As for example. Becauſe they kill'd not actually, as *Adam* kill'd, or might have kill'd; becauſe they committed not adultery actually, as *Adam* did, or might have done; becauſe they ſtole not actually, as *Adam* ſtole, or might have ſtollen: and ſo of the reſt of *Adams* natural ſins. But here there was no intention concerning the ſimilitude of all his natural ſins, but

but only of the similitude of his disobedience. Into which disobedience no man nor no child could ever fall actually. The Apostle said not, *Who had not sinn'd according to the similitude of* Adams *sins*; Nay that only, *Who had not sinned according to the similitude of* Adams *transgression*. For here he intended nothing concerning all the sins of *Adam*, and those natural sins of *Adam* which only concern'd himself, but of that one transgression that passed upon all men; All, I say, both of age and under age, as all men are indifferently comprehended in the species; and in regard that old and young, and men of all ages sinned in spirit and mystetie, not naturally and materially, according to the similitude of the transgression of *Adam*. For although there be a natural similitude of all mens sins with the sins of *Adam*; yet the Apostle meant not that material and natural similitude here, wherein we may also communicate with the beasts, according to whose similitude, all men sin naturally and materially, by reason of their commom nature and matter. St. *Paul* meaned only that mystical and spiritual similitude, which only man is capable of. Men, I say, who have also a spiritual and mystical communion with Christ; to which communion to say that beasts could come, were wickedness.

CHAP. IX.

How the imputation of the sin of Adam *was imputed backward, and upon the predecessors of* Adam, *by a mystery provided for their salvation. How the predecessors of* Adam *could be sav'd.*

But how could, say they, the sin of *Adam* be imputed backward. And how could death reign back upon them that were already dead. Nor ought it seem a wonder to any, that the sin of *Adam* was imputed backward, considering what I have often inculcated, That the faith of *Abraham*, according to the consent of all Divines, was imputed to the Predecessors of *Abraham*, though dead, and that Christ was imputed to all, both before himself, and *Abraham*, though dead and buried.

But yet it will seem prodigious, that death reign'd back from the imputation of the sin of *Adam*, considering that no death could happen to men, but that which descended upon men by the seed of *Adam*, which as they say, became mortal, and begat death, since *Adam* sinn'd; For grant this, and it is impossible to imagine that death pass'd upon all men by the seed and sin of *Adam*, because it is impossible to be done, and impossible to be conceiv'd, that

Adam

Adam did beget his predeceſſors. But if we conſider that death, which paſſed from *Adam* upon all men, to be myſtical and ſpiritual, which not materially nor naturally, but myſtically and ſpiritually returned upon all men, that will be very clear. For, as we conceive that death invaded *Adam*, and all after him, that very hour when he ſinn'd, Why ſhould we not think that death ſeiz'd alſo all before and all after? And if there be any thing of impoſſibility to be ſpoken of the men that were before, Why ſhould there not be the ſame impoſſibility in thoſe that come after? Yea, in this myſterie their ſhould be a greater regard had to thoſe who were before, than thoſe that came after. Becauſe thoſe which are dead, and are not, are in ſome condition thought to be, becauſe they were certainly; but thoſe who are to come, never were. And it may be, none will have any being.

The Apoſtle tels us plain, That the kingdom of death did vaniſh after the deſtruction of the *Moſaical* Law, or ſince Chriſt, which is the ſame. Let no man doubt, notwithſtanding, that death reign'd upon all men who were begotten ſince Chriſt to our times, and upon thoſe that ſhall be begotten after us to the end of all time. The queſtion is, Since which time did death reign over thoſe that were born ſince Chriſt, and ſhall be born after him? Certainly not ſince the death

of Christ, as is said; For Christ dying, destroyed the kingdome of Death. Since that time then when the kingdome of death was in force. From *Adam*, and since that time; wherein *Adam*, and all men in *Adam* deserv'd to die for their transgression; who by *Cassiodorus* are elegantly said, *To have deserv'd death, before they tasted of life.* Death then reign'd from *Adam* upon men that were to be, and were not yet born; which if it could any otherwise than mystically, and meerly intellectually, let every body imagine, And what hinders us to have the same thoughts of men that are past, as we have of those men that were to come? And we grant, that death reigned mystically upon one, and that it did reign likewise mystically upon the other.

Likewise by way of mystery, Parabolically, and in all supposition of Law, there will be more reason why death should reign over those that are past, than those that are not born; if we call to mind the ways of Judges in Criminals, with whom it is no new thing to inflict a punishment upon the dead, who command the dead bodies of guilty persons to be present at judgement, that according to the punishment of the Law they may suffer a civil death, which by a natural one they have prevented: But what Law is so cruel as to ordain any such thing concerning men that never were? What Law condemns men not born,

born, to die? Let us therefore think that a mystical and spiritual death reign'd upon all the predecessors of *Adam*: Just as the Civil Law presupposes those that have dyed a natural death, may be also condemned to a civil death.

But any one may answer, Those guilty persons dyed a deserved civil death, by the sentence of the Judges, for breach of the civil Law. But those men who dyed before *Adam*, and never did violate any Law, because never none was given to them, how could they deserve any such thing at Gods hands? and what such barbarous Law allow'd the Custome to involve dead men in guilt, kill them over again, and add a legal death to their natural death, by a Law which they never transgress'd? Let us never have any such thought, that there is any such injustice in God, or any cruelty in his Law, God forbid that any such thing should come into our minds, that God should ever decree any thing that should tend to their destruction, which we confuted before: Whatsoever God decreed concerning men, it is decreed for their salvation, and if there was any thing then which seem'd to them disadvantagious, God would in his own time turn it to the best. Therefore God provided for those men which were before *Adam*, that they should die by the transgression of *Adam*, that they might again rise from the dead, according to the spirit of sanctification which is

in Christ; They were sav'd because they perished; And it had been thought a disadvantage to the mystery, unlesse those who were in possibility to rise again had perished: And both could be well enough performed upon them, to die in *Adam*, and rise in Christ, by the mutual and reciprocal imputations of *Adam* and Christ, mystically and spiritually understood, if we conceive the condemnation of death turn'd back upon them, in the same manner as we understand the absolution from condemnation, by the satisfaction and death of Christ, mystically and spiritually returned also.

Yea, they do object, How can ever the predecessors of *Adam* be sanctified, and arise up to eternal life in Christ, if life eternal, which is the salvation of man, is granted to none but such as know God the Father, and believed in Christ his Son, whom the Father sent; But how could they either know God the Father, or believe in Christ his Son, who never heard any thing neither of Father nor Son; for knowlege and faith are by hearing? That I may answer this according to time and place, you must know, that all *Adams* Ancestors might presume of their salvation, upon the same account as all the Patriarchs of the the Jews could conceive hope in their salvation; For neither did those Fathers of the Jews know God the Father, as Father, nor believed in Christ the Son, according to the Apostle,

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in the last Chapter of the *Romans*. The mystery of God the Father and God the Son was *hidden from eternity to our times*. Therefore it was hid and unknown to all those Patriarchs that were betwixt *Adam* and Christ: But if any mention the words of our Saviour, saying, that *Abraham* and *Isay* foresaw the day of Christ, and were glad. I answer, they saw the day of Christs coming, but cloath'd in shadows and figures, as one

Who sees in clouds, or thinks he sees the Moon.

They smil'd upon Christ, but knew him not; as Infants smile upon their Mothers; and whom by laughter they are said to know, rather poetically than truly; for instinct it is rather in Children, than knowledge.

It is also written in the first Chapter to the *Ephesians*, That God did chuse the Gentiles to the Adoption of his own Sons, *before the creation of the World*: God forbid that we should think that election was so unprofitable, and to so little purpose, which we suppose to be from eternity, to the framing of *Adam*, and to to Jesus Christ, that none of all the Gentiles was elected and called to the participation of salvation which was in Christ, all that time which was betwixt the infancy of the world till the death of Christ. *Melchisedech* was a Gentile, for he was not a Jew, which he has clearly set down in his Epistle to

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the *Hebrews*, chap. 7, verse 6. *And he was the Priest of the most high God.* Therefore elected; yea, a vessel of most choice election, who received the tenths from *Abraham*, and to whose eternal Priesthood the eternal Priesthood of Christ is compared. *Iob* is thought to be a Gentile, a man single and upright, fearing God, and departing from evil, a servant of God; and therefore chosen, and to whom, as God says himself, there was not the like upon earth. *Cornelius* the Centurian of the *Italian* legion, was a Gentile, a man pious, and fearing God with his whole houshold, and given to good works. I passe by a great many Proselites, as also those Gentiles whom *Mothanus Vuyerius* the *Chiron* of our *Achilles* makes a long Catalogue of, in his elegant and and learned Treatise *of the vertue of Heathens*; I say I passe by all those good, approved, and wisemen, whom long before the death of Christ its probable, yea we may very well believe, were chosen by God, and called unto the Lord; But in the same account were after *Adam* to Christ, in the same account I say were those Gentiles in the first age, from the creation of the world, till the framing of *Adam*.

For this cause I think that all those Gentiles begotten before and after *Adam*, good and meek men, to have been Christs chief, because I believe they were the bondmen and servants of Christ. *For if any had the spirit of Christ*,

Christ, he was Christs, as says the Apostle *Romans* 8. I think they had the Spirit of Christ, because I think they were touched and inspired by the spirit of Christ, which by secret operations and thoughts, wrought in them salvation to life eternal. The spirit of Christ was in the Gentiles, as the soul is in Infants; by which they are sensible, and which the Infants perceive; but are not sensible of it. The spirit of Christ was in them as reason is in Children, which is in them a power to become reasonable; but as yet not brought in to act. Therefore is that spirit called, *the power of God unto salvation.* Rom. chap. 1. The spirit of Christ was in them; as in a grain of Corn, there is a vegetative power; *For that grain of Corn grows and increases in the earth, without the knowledge of the Husbandman who sowed it.* Which is observed in the Gospel according to St. *Mark*: For this cause the spirit of Christ, which is the kingdom of God, is compared to the grain of Corn: For that spirit which is in the elect, grows and increases, whilst the elect, in whom it is, know not of it. That spirit of Christ was given to the Gentiles, not knowing, being supine and asleep, to whom that of the 127 Psalm agreed very well: *When he shall give his beloved sleep; Behold the inheritance of the Lord?* The inheritance of the Lord, which is the Kingdom of God, the spirit of Christ, and life eternal

ternal. The spirit of Christ was in them, but it was hidden and unknown, nor revealed it self unto them. They felt and worshipped that spirit; they felt that which they knew not, they worshiped that which they were ignorant of; They dedicated Altars, which they consecrated to the unknown God, which unknown God St. *Paul* himself by name, did expound to the *Athenians*. The spirit of Christ was hidden in them, therefore were they elect unknown; as St. *Paul* calls others, *Jews in secret*, Romans 3. *They were shut up to that faith which was to be revealed.* Which St. *Paul* also affirms of those holy Jews, who lived under the Law from *Adam* till Christ; and might be also well fitted to those just Gentiles, who liv'd under Nature, before the Law and *Adam*. Those Gentiles were like *wandring sheep, who knew not the shepheard that led them, but which*, according to Saint *Peter*, in his second Epistle, chapter 2. might be turned *to the shepheard of their souls*. They were hidden in their knowledge and profession; and only so far known, as they could be discern'd by their workes, which was the true and real proof of their Election. As the Lord says, *By their works you shall know them.*

More of this I will speake, if it shall please God; where I shall speak of purpose concerning the calling of the Gentiles, which was

was in force after the rejection of the Jews. I will begin the second Part of this Systeme from the rejection of the Jews: Because I have spoken enough of the Election of the Jews, and of the Gentiles elected in the Jews, and will speak no farther of it.

The End of the first Part.